

T H E S I S

presented for Doctorate of Philosophy

in

the Department of ~~Semitic Languages~~ of the Divinity School.

THE FOREIGN VOCABULARY OF THE QUR'AN.

by

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FOREWORD

Little further advance can be made in our interpretation of the Qur'ān or of the life of Muḥammad until an exhaustive study has been made of the vocabulary of the Qur'ān. The Qur'ān is the first Arabic book, for though there was earlier poetry, this was not written down till much later and some scholars have raised serious doubts as to its genuineness. The Classical Commentaries on the Qur'ān interpret it in the light of the Arabic language of their own day, i.e. of several centuries later, and the student soon finds that in almost every case he must neglect their solutions and commence his work afresh, endeavouring to discover the meaning of the Qur'ānic terms in their original environment using the resources of Semitic philology and utilizing such light as can be thrown by the inscriptions of North and South Arabia and what has survived of the old poetry.

The present Thesis attempts to make a contribution to this question by studying a number of the non-Arabic elements in the Qur'ānic vocabulary. Emphasis has been placed in recent years on the too long forgotten fact that Arabia at the time of Muḥammad was not isolated from the rest of the world, as Muslim authors would have us believe. There was full and constant contact with the surrounding peoples of Syria, Persia and Abyssinia, and naturally there was interchange of vocabulary. This was fully recognized by the earliest circle of Muslim Exegetes, but under the later influence of the great Divines, particularly of ash-Shāfi'ī, this was pushed into the background and an orthodox doctrine that the Qur'ān was a unique production of the Arabic language was elaborated. The present Thesis gives some account of this controversy among the early authorities, and the value of their researches, discusses the possible sour-

ces of foreign material coming into the Qur'ān, and then takes up in alphabetical order some 298 words of foreign origin in the Qur'ān which have been recognized by modern scholarship, and attempts to discover their origin and illustrate their meaning from the contemporary literature of the languages from which they were derived.

As originally written the discussion of each word was as full as the material at the writer's disposal could make it. Quotations were given from the Qur'ān to illustrate the use of the word there, and from the early poetry when possible to illustrate how it was used outside the Qur'ān. Frequent illustrations were given from the Commentators and Lexicographers where relevant, and where words occurred in the N. or S. Arabian inscriptions, the use there was discussed in detail. Also numerous quotations were given from Syriac, Aramaic, Pahlavi, Ethiopic and other sources to show the use of the words which as technical terms were borrowed into Arabic, and all quotations were translated. This, however, when typed, would have run to some 1200 to 1300 pages, which the Supervisors declared was six times too long for a Thesis. Consequently the discussion has been rigidly cut down to little more than bare statements, though generally the sources have been indicated so that the statements may be checked.

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A B B R E V I A T I O N S

- AIW - Altiranisches Wörterbuch. (Bartholomae).
- BA - Lexicon Syriacum of Bar 'Alī.
- BB - Lexicon Syriacum of Bar Bahlul.
- BDB - Brown Driver & Briggs. Oxford Heb. Lex.
- Beit.Ass. - Beiträge für Assyriologie.

BQ - Lexicon Persicum. Burhān i-Qāti'.

CIS - Corpus Inscriptionum Semiticarum.

EI - Encyclopaedia of Islam.

ERE - Encyclopaedia of Religion and Ethics.

JA - Journal Asiatique.

JRAS - Journal of the Royal Asiatic Society.

LA - Lisān al-'Arab.

MVAG - Mittheilungen der Vorderasiatischen Gesellschaft.

PPGl. - Pahlavi Pazend Glossary.

P.Sm. - Payne Smith's Thesaurus Syriacus.

REJ - Revue des Études Juives.

SBAW - Sitzungsberichte der Königl. Akademie d. Wissenschaft. (Berlin or
Wien)

TA - Tāj al-'Arūs.

TW - Targumisches Wörterbuch. ed. Levy.

WZKM - Wiener Zeitschrift für Kunde des Morgenlandes.

ZA - Zeitschrift für Assyriologie.

ZDMG - Zeitschrift der deutschen Morgenländischen Gesellschaft.

ZS - Zeitschrift für Semitistik.

INTRODUCTION

One of the few distinct impressions gleaned from a first perusal of the bewildering confusion of the Qur'ān, is that of the amount of material therein which is borrowed from the great religions that were active in Arabia at the time when the Qur'ān was in process of formation. From the fact that Muḥammad was an Arab, brought up in the midst of Arabian paganism and practising its rites himself until well on into manhood,¹⁾ one would naturally have expected to find that the Qur'ān had its roots deep down in this old Arabian paganism. It comes, therefore, as no little surprise, to find how little of the religious life of this Arabian paganism is reflected in the pages of the Qur'ān. The names of a few old deities;²⁾ odd details of certain pagan ceremonies connected with rites of sacrifice and pilgrimage;³⁾ a few deep-rooted superstitions connected with Jinn etc, and some fragments of old folk-tales,⁴⁾ form practically all the traces one can discover therein of this ancient religion in the midst of whose devotees Muḥammad was born and bred. It may be true, as Rudolph insists,⁵⁾ that in many passages of the Qur'ān, the Islamic varnish only thinly covers a heathen substratum, but even a cursory reading of the book makes it plain that Muḥammad drew his inspiration not from the religious life and experiences of his own land and his own people, but from the great monotheistic religions which were pressing down into Arabia in his day.⁶⁾ Most of the personages who move through the pages of the

1) Margoliouth ERE, VI, 249: Mohammad, pp 69, 70. Absolute proof of this is found in the statement of the Prophet quoted in Yāqūt Mu'jam, III, 664, to the effect that on a certain occasion he sacrificed a ewe to 'Uzzā, which he excuses on the ground that at that time he was following the religion of his people. 2) Sūra liii, 19, 20: lxxi, 22, 23. 3) ii, 153: xxii, 28-30: v, 1-4: xxii, 37. 4) Such as those of 'Ād and Thamūd. 5) Abhängigkeit 26, n 9. His reference here is to Sūras cxiii, cxiv in particular, but the statement is true of many passages elsewhere. 6) Nöldeke-Schwally II, 121; Buhl EI, ii, 1066.

Qur'ān, viz. عيسى, نوح, سليمان, داود, موسى, ابراهيم, are well known Biblical characters. So also the place names - بابل, مدین, روم, سبا, and many of the commonest religious terms - شیطان, تورا, انجیل, سکينة, فردوس, جہنم etc are equally familiar to all who know the Jewish and Christian Scriptures, so that one is not surprised at the judgment of some of the earlier investigators, such as Marraccio Prodromus I. 41 - "Ita ut Alcoranus sit mixtura trium legum, seu religionum, Hebraicae, Christianae, et Israeliticae, additis paucis quisquillis, quae e cerebro suo Mahumetus extraxit".

Closer examination of the question reveals even further and more detailed correspondences than these which appear on the surface, and forces on one the conviction that not only the greater part of the religious vocabulary, but also most of the cultural vocabulary of the Qur'ān is of non-Arabic origin. The investigation of the "Fremdwörter" of the Qur'ān thus becomes a question of primary importance for the study of the origins of Islām, for as Hirschfeld says - "One of the principal difficulties before us is ... to ascertain whether an idea or expression was Muhammad's spiritual property or borrowed from elsewhere, how he learnt it¹⁾ and to what extent it was altered to suit his purposes". By tracing these words back to their sources we are able to estimate to some extent the influences which were working upon Muhammad at various periods in his Mission, and by studying these religious terms in their native literature contemporary with Muhammad, we can sometimes understand more exactly what he himself means by the terms he uses in the Qur'ān.

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Quite early in the history of Islām, Muslims themselves were confronted with the perplexing problem of these foreign words, for it

1) New Researches, p 4.

presented itself immediately they were called upon to face the task of interpreting their Scripture. With the death of the Prophet and the cutting off of the fountain of revelation, came the necessity of collecting the scattered fragments of ^{this} ~~this~~ Revelation and issuing them in book form. Then as the Qur'ān thus collected became recognized as the ultimate source of both religion and law there came the necessity of interpretation. The primary source of such interpretation was the immediate circle of the Prophet's Companions, who were naturally supposed to know best what the Prophet meant in many of his revelations: ¹⁾ so the tendency grew in later days to trace back all explanations to this circle, with the result that we frequently find various conflicting opinions traced back through different chains of authorities to the same person. ²⁾ ³⁾ ⁴⁾

Now it is conceivable that there may have been correct tradition from the Prophet himself in many cases as to the interpretation of some of the strange words that meet us in the Qur'ān, but if so, it is evident that this tradition was soon lost, ⁵⁾ for by the time the classical Exegetes came to compile their works there was a bewildering entanglement of elaborate lines of conflicting tradition on the meaning of these words, all emanating from the same small circle of the Prophet's immediate Companions. Numerous examples

1) The popular Muslim account of the collection is given in Suyūṭī Itq. 133.

and in many other well known works, eg. Fihrist 24: Ya'qūbī Historia II 154: Ibn Athīr Chronicon (ed. Tornberg) II 279, III, 86. See also Nöldeke-Schwally II, 11 ff, and the criticism in Caetani Annali, pp 407-418.

2) Goldziher Richtungen 55ff. 3) Quite early we find popular opinion claiming that only the Companions, or followers of Companions, were capable of giving correct interpretations of the difficulties of the Qur'ān.

4) Eg. in commenting on الرقيم in xviii, 8 Tab. gives us lines of tradition all going back to Ibn 'Abbās to prove that Raqīm means a village, a valley, a writing, or a mountain. Thus we are forced to conclude either that Ibn 'Abbās is a very unsafe authority whose opinion on the meaning of important words varied considerably at different times, or that the lines of tradition are worthless.

5) Lists of interpretations coming from the Prophet himself are given by some writers, eg. Suyūṭī Itq. 918 ff (and see Goldziher Richtungen 64), but such have little value.

of this can be found, on almost every page of the great Commentaries of Tabarī, Baghawī or ar-Rāzī, but a typical case may be cited here in illustration.

1)

Thrice in the Qur'ān we find mention of a people called Sābians - الصابئون, who with the Jews, Christians and Magians (ie the أهل الكتاب) receive special recognition and favour. Yet as to the identity of these Sābians we find among the authorities the widest divergences. Thus Tab. in commenting on ii, 59 tells us that some held that they were a community without a religion, others said they were a monotheistic sect but without a Book or a Prophet: others said they worshipped angels, and others that they were a community of the People of the Book who followed the Zabur - زبور, as the Jews followed the Taurah and the Christians the Injil. Later writers have a still greater variety of opinions about them, that they were star-worshippers, descendants of the people of Noah, or some sect midway between Jews and Christians, or between Jews and Magians, - and in all these cases the chains of Tradition go back of course to the immediate circle of the Prophet. It would seem almost incredible that when the Qur'ān grants special privilege and protection to four communities as People of the Book, no exact tradition as to the identity of one of these communities should have survived till the time when the Traditionists and Exegetes began their work of compilation. The facts, however, are plain, and if so much uncertainty existed on so important a matter as the identity of a protected community, one can imagine how the case stands with regard to unimportant little details which are of profound interest to the philologist today, but which, in the early days of Islām, had no doctrinal or political significance to bring them prominently before the attention of the Muslim savants.

2)

The traditional account of the development of Qur'ānic exegesis,

1) ii, 59: v, 73: xxii, 17.

2) Suyūṭī Itq. 908 ff. gives an account of the earliest exegesis of the Qur'ān. See also his Liber Interpretibus Qorāni ed. Meursinge, 1839: Dhahabī's Tabaqātu'l-Huffāz §1 and Goldziher Richtungen, caps. i and ii.

of which this problem of the Foreign Words forms a part, makes it begin with Ibn 'Abbās, a cousin of the Prophet, whom later writers consider to have¹⁾ been the greatest of all authorities on this subject. He is called the

ترجمان القرآن, the بحر or sea of Qur'ānic science, the حبرالامة Rabbi of the Community and many Traditions give wonderful accounts of his vast erudition and infallible scholarship.²⁾ Modern scholarship, however, has not been able to³⁾ endorse this judgment, and looks with considerable suspicion on most Traditions going back to Ibn 'Abbās. It would seem, however, that he had access to stores of information supplied by Jewish converts such as Ka'b b. Mā'ī⁵⁾ and Wahb b. Munabbih,⁶⁾ so that frequently, although his own interpretation of a word or verse may be of little value, the material he produces from these authorities with the phrase روى عن كعب etc, may be of the first importance.

Tradition also credits Ibn 'Abbās with founding a School of Qur'ānic Exegesis, and gives him several famous pupils, notable among whom were Mujāhid,⁷⁾ 'Ikrima,⁸⁾ Ibn Jubair,⁹⁾ 'Aṭā',¹⁰⁾ and 'Aṭā' b. Abū Rabāh.¹¹⁾ It is probable that all these men had more or less contact with Ibn 'Abbās, but it is hardly correct to think of them as pupils of his in this science or as carrying on his Tradition as a School in the way we speak of the pupils of the great Jewish Doctors. Any student of the Tafsīr will have noticed how much of the tra-

1) "Er gilt als Übermensch des tafsir", as Goldziher neatly expresses it - Richtungen, 65. 2) See Nawawī 351-354: Ibn Hajar's Isāba, ii. 802-813: (and Kāmil, 566-569 for examples of his authoritative explanation).

3) Siddīqi 12, 13 treats him with more deference than is merited. As illustrating the opinion of modern scholarship we may note the judgment of three very different savants: Buhl EI, i, 20, Nöldeke, Sketches, p. 108, Sacco, Credenze, p viii.

5) See Nawawī 523. 6) See Nawawī 619.

7) Mujāhid b. Jabr, died in 719 A.D. at the age of 83. See Nawawī 540: Dhahabī I, 14. 8) He was a Berber slave of Ibn 'Abbās and died about 723 A.D. at the age of 80. He is said to have travelled widely in Irāq, Khora-sān, Egypt and S. Arabia. See Nawawī 431: Yāqūt Irshād v. 62 ff: Dhahabī I. 14.

9) 'Aṭā' b. Yasār, died in 712 A.D. See Nawawī 424: Dhahabī I, 13.

10) Sa'id Ibn Jubair, died in 713 A.D. at the age of 49. See Dhahabī I. 14. Nawawī 278.

11) Died in 733 A.D. See Nawawī 422: Dhahabī I, 16.

ditional exegesis is traced back to this group, much of it possibly quite correctly, and this is particularly true of the statements as to the Foreign Words in the Qur'ān, so that Jawālīqī at the commencement of his Mu'arrab²⁾ can shield himself behind their authority from any accusation of unorthodoxy.

It is thus clear that in the earliest circle of Exegetes it was fully recognized and frankly admitted that there were numerous foreign words in the Qur'ān. Only a little later, however, when the dogma of the eternal nature of the Qur'ān was being elaborated, this was as strenuously denied, so that Jawālīqī can quote on the other side the statement of Abū 'Ubaida as given by al-Hasan - "I heard Abū 'Ubaida say that whoever pretends that there is in the Qur'ān anything other than the Arabic tongue has made a serious charge against God, and he quoted the verse - 'Verily we have made it an Arabic Qur'ān'"⁴⁾ The question is discussed by many Muslim writers and is excellently summarized by Suyūṭī in the Introduction to his treatise Al-Muhadḥahab, and further in cap. xxxviii of his Itqān (Calcutta ed. pp. 314 -26), and the discussion is of sufficient interest to engage our attention here.

It appears that in the Schools a majority of authorities were against the existence of foreign words in the Qur'ān. "The Imāms differ", says Suyūṭī (Itq. 314) "as to the occurrence of foreign words in the Qur'ān, but the majority, among whom are the Imām ash-Shāfi'ī, and Ibn Jarīr⁶⁾"⁵⁾

1) A glance at Suyūṭī's Mutawakkilī will serve to show how large a proportion of the foreign words he treats are traced back to the authority of one or other of the members of this circle. 2) ed. Sachau, p 4, quoted also by Khafājī, 3. قال ابو عبيدة وروى عن ابن عباس ومجاهد وعكرمة وغيرهم ان احرف كثيرة في القرآن غير لسان العرب.

3) Abū 'Ubaida Ma'mar b. al-Muthanna, the great Humanist of the reign of Harūn ar-Rashīd, who was of Judaeo-Persian origin and a student of the rare words in Arabic. See Fihrist, 53, 54: Ibn Khallikān, ii, 105: Anbārī Tabaqāt al-Udaba', 137: Nawawī 748: Siddiqi Studien 29.

4) Suyūṭī Itq. 315 gives the tradition a little differently. 5) This is the great Jurist who died 820 A.D. He seems to have been particularly vehement in his denial of the existence of non-Arabic elements in the Qur'ān, for Suyūṭī says - فقد شدد الشافعي الكبير على القائل بذلك (Itq. 315)

6) This is Tabarī the well known Commentator whose full name was Abū Ja'far Muḥammad b. Jarīr at-Tabarī (838-923 AD), whom Suyūṭī frequently quotes under the name Ibn Jarīr. The reference here is to his great Commentary in the Introduction to which he treats of this question of "foreign words".

1)

2)

and Abū 'Ubaida, and the Qādī Abū Bakr and Ibn Fāris are against their occurrence therein". The fundamental argument of these authorities is that the Qur'ān in many passages refers to itself as an Arabic Qur'ān, and they lay particular stress on the passage xli, 44 - ³⁾ وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَبًا لَقَالُوا لَوْلَا نُفِّلَتْ آيَاتُهُ الْعَجَبِيَّةُ

- "Now had we sent it down a foreign Qur'ān they would have said - Why are its signs not made plain? Is it foreign and Arabic?" The Qur'ān thus lays stress on the fact that this revelation has been sent down in a form which the Arabs will easily understand - ⁴⁾ لَعَلَّكُمْ تَعْقِلُونَ ⁵⁾ - and how, they ask, could the Arabs have been expected to understand it, were it sent down in a non-Arabic tongue? ⁶⁾

Others took a different line of argument and claimed that the existence of foreign words in the Qur'ān would be a reflection on the sufficiency of Arabic as a medium for the divine revelation. The Qur'ān, said the Theologians, is the final and most perfect of divine revelations, and

1) This is in all probability the Qādī Abū Bakr al-Bāqilānī whose book إعجاز القرآن Suyūṭī mentions among his sources for the compilation of the Itqān, cf Itq, 14. 2) Abū'l-Husain Ahmad b. Fāris of Qazwīn, also very frequently quoted by Suyūṭī both in the Itqān and in the Muzhir as well as in his smaller works. See Ibn Khallikān I, 62: Irshād, ii, 6. of Yā-qūt, and for his works Fihrist 80: Hājī Khalfā 770: and Flügel, Die grammatischen Schuler der Araber (Leipzig 1862) p. 246. 3) eg. قُرْآنًا أَعْجَبًا xli, 2: xxvi 195: xxxix 29: xli 2, 44: xlii 5: xliii 2: قُرْآنًا أَعْجَبًا xvi 105: xlvii 11: حِكْمًا أَعْجَبًا xlii 37. 4) Some points in this translation need a note. First, the لَوْ is usually rendered as "unless" and the sentence left an unfinished one. In Qur'ānic Arabic, however, لَوْ seems to be used frequently as a simple interrogative (cf Reckendorff Syntax, p 35: Nöldeke Neue Beiträge, p 21) and Tab. on this verse expressly takes it as meaning لَوْ. As آيَاتٍ properly means "signs" that rendering has been left here though this is one of the passages where it approaches very near its later sense of verses. The concluding words are capable of many interpretations the usual being to contrast the clauses as - "Is it a foreign Qur'ān and they to whom it is sent Arabs?" or "Is it a foreign Qur'ān and he who speaks an Arab?". 5) xliii 2: xii 2 etc. 6) Dvořák reminds us (Fremdwörter 5) that Muḥammed himself used these words قُرْآنًا أَعْجَبًا to reply to the charge of his contemporaries that a foreigner instructed him (xvi 105: xxv 5: xlii 13), his argument being - what he hears from this foreigner is a foreign tongue, whereas he himself understands only Arabic. Yet the Qur'ān is Arabic which they understand perfectly, so their charge is false, for how could they understand the Qur'ān if it were composed of what he learned from this foreigner? This argument does not seem to have had much effect in convincing the Meccans to whom it was addressed (see Osborn, Islam under the Arabs, 20, 21) though later Muslim theologians regarded it as conclusive.

Allah naturally chose to reveal the final revelation in the most perfect of all languages, so how can one pretend that Arabic was lacking in the necessary religious vocabulary, so that Allah had to borrow Nabataean or Persian or Syriac words to express His purpose? Suyūṭī (Itq. 315) quotes Ibn Fāris as representative of this attitude. "Ibn Fāris said that if there is therein anything from a language other than Arabic that would raise a suspicion that Arabic was imperfect as compared with other tongues, so that it had to come in a language they did not know". If asked to account for the fact that the early authorities had great difficulty in explaining certain words which they were forced to conclude must be of foreign origin, a thing which would hardly have been likely were they ordinary ^{Arabic} words, the advocates of this view reply that the Arabic language is so rich and copious that it is practically beyond the powers of any ordinary mortal to encompass ¹⁾ all its variety, so it is no wonder if certain words were ~~strange~~ to the interpreters. In illustration of this they refer to a Tradition that Ibn 'Abbās was uncertain about the meaning of the word ^{ناظر} until one day he overheard two desert Arabs quarrelling over a well, when suddenly one of them said ^{انا فطرتها}, and immediately its meaning became clear. ²⁾ If further asked how the Prophet could have known all these words, they quote the dictum of Ash-Shāfi'i - ^{لا يحيط باللغة الا نبي} - "None but a Prophet thoroughly comprehends a language". ³⁾

The authority of the great philologists, however, carried much weight, and many were fain to admit that Ibn 'Abbās and his successors must have been right in stating that certain words were Abyssinian, or Persian, or Nabataean, and yet they were very unwilling to grant that Arabic

1) So Suyūṭī Itq. 315 - ولكن لغة متسعة جدا ولا يبعد ان تخفى على الاكابر الجلة
 2) Vide Baid. on vi. 14. 3) The reference is to ash-Shāfi'i's Risāla, (Cairo 1312) p 13. See further on this point Dvořák Fremdw. 10, with his references to Goldziher ZDMG xxvi, 768. There are several Traditions as to Muḥammad's great linguistic attainments and he is said to have been particularly skilled in Ethiopic, cf. Goldziher op. cit. 770.

was thus confessedly imperfect.¹⁾ To meet the difficulty they came forward with the suggestion that these were odd cases of coincidence where Arabic and these other tongues happened to use the same word for the same thing, but which in the case of Arabic happened to be used for the first time in the Qur'ān. This, curiously enough is the position taken by Ṭabarī in his Tafsīr,²⁾ and is even seriously defended at the present day by the ultra orthodox in spite of the overwhelming weight of the probabilities against such a series of coincidences, not to speak of the definite linguistic evidence of borrowing on the part of Arabic.

This line of argument was not one which was likely to commend itself to many of the more instructed Muslim savants, so we are not surprised to find others taking up a more likely-looking position and claiming that in cases where the two languages agree, it is the Abyssinian or Nabataean, or Syriac, or Persian which has borrowed from Arabic. Since Arabic is the most perfect and richest of all languages, they argued, it is much more likely that the surrounding peoples would have borrowed vocabulary from the Arabs than that the Arabs took over words from them. This, Suyūṭī tells us, was the opinion of Shaidhala. "Said Abū'l-Mā'ālī 'Azīzī b. 'Abd al-Malik,³⁾ these words are found in the Arabic language for it is the widest of languages and the most copious in vocabulary, so it is possible that it was the first to use these words which others then adopted".⁴⁾

1) This jealousy for the perfection of their language is characteristically Oriental. An interesting example of it from a Syriac writer will be found in Budge's Cave of Treasures, 1928, p.132. 2) Cairo ed. of 1323, vol I pp 6-9, on which see Loth in ZDMG xxxv. 595. Suyūṭī Itq. 315 summarized his view - وقال ابن جرير ما ورد عن ابن عباس وغيره من تفسير الفاظ من القرآن انها بالفارسية او الحبشية او النبطية - او نحو ذلك انما اتفق فيها توارد اللغات فتكلمت بها العرب والفرس والحبشة بلفظ واحد. "Said Ibn Jarīr - What is handed down from Ibn 'Abbās and others on the interpretation of words of the Qur'ān to the effect that they are Persian or Abyssinian or Nabataean etc. only represent cases where there is coincidence among the languages so that the Arabs, Persians and Abyssinians happen to use the same word." There is an excellent example of this line of argument in Sijistānī 111. 3) Ie. Shaidhala, whom Suyūṭī frequently quotes among his authorities, vide Itq. 13: Mutaw. 45. 4) Itq. 315.

The swing of the pendulum in the opposite direction is represented at its furthest extreme by those who say that the very fact of the Qur'ān being in Arabic is a proof that it is not a Divine Book, for had it been a heavenly revelation it would have come down in one of the Holy tongues, i.e. Hebrew or Syriac. Unfortunately we know little about the supporters of this opinion, but the fact that Ṭabarī considers it necessary to refute them would seem to show that they exercised no inconsiderable influence in certain circles. Such an extreme position, however, was never likely to gain general acceptance, and the popular view among such as were constrained to admit the conclusions of the philologists as to the existence of foreign words in the Qur'ān, was that this was not strange in view of the fact that the Qur'ān is the final revelation. The Qur'ān itself states that when a Prophet was sent to any people he preached in the language of that people so as to be understood by them. Thus e.g. we read in xiv. 4 - *وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ* "and we have sent no Prophet save in the tongue of his own people that (his message) might be plain to them". So it is obvious that the Qur'ān, being sent to the Arab people, must be in Arabic, but since it sums up and completes all previous revelations, it is only to be expected that technical terms of Hebrew and Syriac or other origin which were used in previous revelations should be included in this final revelation. Moreover, as the Qur'ān is intended for all peoples, one should not be surprised to find in it something from all languages, a point which is sometimes emphasized by a reference to the claim that the Qur'ān contains all pre-

1) Tab. quotes in favour of this idea the savant Abū Maisara at-Tābi'ī al-Jalīl, whom Suyūṭī Itq. 316 also quotes adding that Sa'īd b. Jubair and Wahb b. Munabbih were of the same opinion, and that Ibn an-Naqīb claimed that one of the *خصائص* of the Qur'ān distinguishing it above all other Scriptures, is that while it was revealed in the tongue of the people to whom it was first sent, it also contains much of the tongues of the three great Empires of Roum, Persia and Abyssinia. Dvořák Fremdw. 11,12 points out that some Muslim writers have illustrated this point by taking the tradition of the seven *احرف* to refer to seven different languages from whose vocabulary something is used in the Qur'ān.

vious knowledge and information about everything, which would not be true if it did not contain all languages.¹⁾ Obviously all of all languages was not contained, but what was sweetest, most pleasant, and most suitable.²⁾

The most sensible statement on this whole question, however, is that suggested by Suyūṭī Itq. 316 and expounded by Tha'ālibī³⁾ in his Ki-tāb al-Jawāhir I.17 - "In my opinion the truth of the matter is this. The Qur'ān is in plain Arabic containing no word which is not Arabic or which cannot be understood without the help of some other language. For these (so-called foreign) words belonged to the (language of the) ancient Arabs in whose tongue the Qur'ān was revealed after they had had contact with other languages through commercial affairs and travel in Syria and Abyssinia,⁴⁾ whereby the Arabs took over foreign words, altering some of them by dropping letters or lightening what was heavy in the foreign form. Then they used these words in their poetry and conversation so that they became like pure Arabic and were used in literature and thus occur in the Qur'ān. So if any Arab is ignorant as to these words it is like his ignorance of the genuine elements of some other language, just as Ibn 'Abbās did not know the meaning of Fāṭir etc. Thus the truth is that these words were foreign, but the Arabs made use of them and Arabized them, so from this point of view they are Arabic.⁵⁾ As for Tabarī's opinion that in these cases the two languages agree word for word, it is far fetched, for one of them is the original and the other a derivative as a rule, though we do not absolutely rule out coincidence in a few exceptional cases."

1) Suyūṭī Itq. 316 - an opinion which is quoted also by Khafājī 3 and 4. See also Itq. 322. 2) As Suyūṭī says - ناختير له من كل لغة اعذبها واخفها واكثرها استعمالا للعرب. 3) This is not the famous philologist whose Fih al-Lughā we shall have occasion to quote frequently in the course of our work, but a N. African exegete 'Abd ar-Rahmān ath-Tha'ālibī, whose Tafsīr was published in four volumes at Algiers in 1905. 4) For Persian see also Jāhiz Bayān. 5) So Jawālīqī Mu'arrab, 5 says - ان هذه الحروف بغير لسان العرب في الاصل ثم لفظت به العرب بالسنتها , فعرّبته فصار عربيا بتعريبها اياه في عربية في هذه الحال اعجبية الاصل by Khafājī.

If challenged as to how, on this view, the Qur'ān could be called قرآن عربي مبين - "a plain Arabic Qur'ān", ^{its} ~~etc~~, defenders reply with Suyūṭī,¹⁾ that the presence of a few foreign words therein no more makes it non-Arabic than the presence of many Arabic words in a Persian ode makes the ode non-Persian. In any case the reference of قرآن عربي مبين is to the Qur'ān as a whole and not to individual words in it. Suyūṭī even finds one authority²⁾ who considered that the presence in the Qur'ān of such words as سندس and استبرق for fine silk brocade, زنجبيل and مسك for precious spices and سراق and اباريق etc, for other articles of luxury and civilization, is a proof of the excellence of the Qur'ān, for the Qur'ān was to tell men of the best things and thus could not be bound down and limited by the rude civilization of the Arabs of the Jāhiliyya. Naturally the pre-Islamic Arabs had not words for many things belonging to the higher stage of civilization to which the Qur'ān was to lead them, and it was only natural that the Qur'ān should use the new words that were necessary to describe the new excellences, words which indeed were not unknown to many of the Arabs of the Jāhiliyya who had come into contact with the civilization of Persia and of Roum.

So Suyūṭī concludes with Jawālīqī and Ibn al-Jauzī that both parties to the quarrel are right.³⁾ The great philologists were right in claiming that there are foreign words in the Qur'ān, for in regard to origin (اصل) these words are Persian or Syrian or Abyssinian. But the Imām ash-Shāfi'ī and his followers are also right, for since these words have been adopted into the Arabic language and polished by the tongues of the Arabs, they are indeed Arabic.⁴⁾ So we can comfortably conclude - قد اخطأت هذه الحروف بكلام العرب فمن قال انها عربية فهو صادق ومن قال عجمية فصادق

1) Itq. 315. 2) Itq. 316, 317. 3) Itq. 318 and Jawālīqī Mu'arrab 5. The reference to Ibn al Jauzī is doubtless to his Funūn al-Afnān which Suyūṭī often quotes. c.f. Itq. 13 and Mutaw. 44.

4) Note Suyūṭī's quotation on this point from Abū 'Ubaid al Qāsim b. Salām, a quotation which is also given with slight verbal alterations in T.A., I, 10, as from Abū 'Ubaida.

Turning now to the question of the languages from which these borrowed words came, we find that Suyūṭī, whose classification is the most complete that has come down to us, divides them in the Mutawakkilī into the following classes -

- i. Words borrowed from Ethiopic - (لسان الحبشة) هـ . قسورة , مشكاة , طاغوت , جيت هـ .
- ii. Words borrowed from Persian - (اللغة الفارسية) هـ . ياقت , اباريق , زنجبيل , استبرق هـ .
- iii. Words borrowed from Greek - (اللغة الرومية) هـ . صراط , قنطار , قسطاس , فردوس هـ .
- iv. Words borrowed from Indian - (اللغة الهندية) هـ . طوبى , سندس , ابلعى هـ .
- v. Words borrowed from Syriac - (اللغة السريانية) هـ . قيعوم , لات , صلوات , طور هـ .
- vi. Words borrowed from Hebrew - (اللغة العبرانية) هـ . درس , اسباط , رحلن , مرقوم هـ .
- vii. Words borrowed from Nabataean - (اللغة النبطية) هـ . مقاليد , سرى , اكواب , سيناء هـ .
- viii. Words borrowed from Coptic - (اللغة القبطية) هـ . بطائن , مناص , بضاعة , متكاء هـ .
- ix. Words borrowed from Turkish - (اللغة التركية) هـ . غساق هـ .
- x. Words borrowed from Negro - (اللغة الزنجية) هـ . منساء , حصب هـ .
- xi. Words borrowed from Berber - (اللغة البربرية) هـ . حميم , أب , آنية , مهل هـ .

It is obvious at the first glance that much of this is mere guess-work, and equally obvious that the philologists whom Suyūṭī quotes had frequently very little conception of the meaning of the linguistic terms they use. It is necessary, therefore, to enquire a little more closely into what may have been meant by these terms and what may have been the possibilities of Arabic having drawn on any of these languages for religious and cultural vocabulary.

1) Abyssinian. Philologically, Ethiopic, the ancient language of Abyssinia, is the most closely related to Arabic of all the Semitic tongues; Ethiopic and Arabic, with the languages of the S. Arabian inscriptions, being grouped together as South Semitic as opposed to the North Semitic group. The modern Abyssinian language, and particularly

Amharic, have in some respects diverged very considerably from the ancient Ge'ez, but it was this ancient language with which the Arabs were in contact in pre-Islamic days and during Muhammad's life time. These contacts, as a matter of fact were fairly close. For some time previous to the birth of Muhammad the southern portion of Arabia had been under Abyssinian rule,¹⁾ and Tradition relates that Muhammad was born in the Year of the Elephant, when Mecca was saved from the Abyssinian army which marched up under Abraha to destroy the city. It is practically certain that there^{were} trade relations between Abyssinia and Arabia at a much earlier period than the Axumite occupation of Yemen,²⁾ and that friendly relations continued in spite of the Year of the Elephant is clear from the fact that Muhammad is said to have sent his persecuted followers to seek refuge in Abyssinia,³⁾ and that the Meccan merchants employed a body of mercenary Abyssinian troops.⁴⁾

That Muhammad himself had personal contact with people who spoke لسان الحبشة seems to be indicated from the fact that Tradition tells us that his first nurse was an Abyssinian woman Umm Aimān,⁵⁾ that the man he chose as first Muezzin in Islam was Bilāl al-Habashī, and the Tradition already noted that the Prophet was particularly skilled in the Ethiopic language.⁶⁾

Abyssinian slaves appear to have been not uncommon in Mecca after the rout of the famous army of the Elephant,⁷⁾ and it would not have been difficult for Muhammad in his boyhood to have learned many words of religious significance from such sources.⁸⁾ It must also be borne in

1) Tabarī Annales i. 926 ff; Ibn Hishām 25 ff; Mas'ūdī Murūj, III 157, and see particularly Nöldeke's Sasaniden 186 ff.

2) EI. i. 119 and Lammens La Mecque, 281 ff. 3) This was in 616 A.D. and is known as the First Hījra, c.f. Tabarī Annales, i. 1181. Dvořák Fremdw. 25 would derive some of the Ethiopic elements in the Qur'ān from the two Abyssinian migrations, but this is hardly likely.

4) Lammens "Les Ahābīsh" in JA. xi^e sér. vol. viii, 1916. p. 425 ff.

5) Abū'l-Fidā, Vita Mohammedis, p. 2. 6) Infra p. 8. Khafājī lll under

8) Margoliouth ERE viii, and Sprenger, Moh. und der Kor. p. 54 suggest that

mind that during the Axumite occupation of S. Arabia many Ethiopic words of cultural significance may have come into current use in Arabia through¹⁾ commercial intercourse.

ii) Persian. The contacts between Arabia and the Sasanian Empire of Persia were very close in the period immediately preceding Islam. The Arab Kingdom centering in al-Hīra on the Euphrates had long been under Persian influence and was a prime centre for the diffusion of Iranian²⁾ culture among the Arabs, and in the titanic struggle between the Sasanian and Byzantine Empires, where al-Hīra had been set against the Kingdom of Ghassan, other Arab tribes became involved and naturally came under the cultural influence of Persia.³⁾ The court of the Lakhmids at al-Hīra was in pre-Islamic times a famous centre of literary activity. The Christian poet 'Adī b. Zaid lived long at this court, as did the almost-Christian al-A'shā, and their poems are full of Persian words.⁴⁾ Other poets also, such as Tarafa and his uncle Mutalammis, Al-Hārith b. Hilliza, 'Amr b. Kulthūm, etc. had more or less connection with al-Hīra,⁵⁾ and in some accounts we find 'Abīd b. al-Abras and others there. Some authorities hold that it was from al-Hīra that the art of writing spread to the rest of the Arabian peninsula.⁶⁾ But not only along the Mesopotamian area was Persian influence felt. It was a Persian general and Persian influence which overthrew the Abyssinian suzerainty in S. Arabia during Muḥammad's

8) cont. from p 14). the Mentor referred to in Sūra xvi. 105: xxv. 5,6 may have been an Abyssinian.

1) It has been noted by more than one scholar that the terms connected with seafaring and sea borne trade seem to be greatly influenced by Ethiopic. Andrae Ursprung 15 speaking of this Axumite occupation says - "Mit den neuen Herrschern kamen aber sicher auch Geistliche herüber, und wir dürfen annehmen, dass eine grosse Zahl der äthiopischen Lehnwörter als Bezeichnung für kultische und religiöse Dinge, die uns im Koran begegnen, während dieser Periode ihren Weg in den arabischen Sprachschatz gefunden haben". 2) Rothstein, Die Dynastie der Lakhmiden in al-Hira, passim, and Siddiqi 76. 3) We even hear of Arabs in that region becoming Zoroastrians, vide note on اسبزی in Siddiqi 79. 4) Ibn Qutaiba Shi'r 136 ff. Siddiqi 82 ff. gives examples from other poets showing how great was the Persian influence on the poetry of that period. 5) Nicholson Literary History, p 107, and Shanqīṭī's introduction to the Mu'allagat. Cairo 1338. 6) Rothstein Lakhmiden, 27.

1)
 mad's lifetime, and there is even a suspicion of Persian influence in Mecca itself. How far Persian cultural influences penetrated the peninsula we have little means of telling, but it will be remembered that one of Muhammad's rivals was An-Nadr b. al-Hārith who frequently drew away 2) the Prophet's audiences by his tales of Rustam and Isfandiyār.

By فارسی the Muslim writers obviously mean the later Persian language which was known to them when Persia had long been an important part of the Islamic Empire, but the language which would have been known in Arabia in pre-Islamic times, the language with which Muhammad himself may have come in contact, was Pahlavi 3) the official language of the Sasanian Empire (266-640 A.D.) 4) This Pahlavi was a curious language whose written form was strangely compounded with Semitic elements, but which in its spoken form doubtless represented a more archaic form of the Persian we find in the later Muslim literature of Persia, though with a greater admixture of Semitic words.

The fact that the pre-Islamic and early Muslim contacts with Persia were with a people using Middle and not Modern Persian has frequently been forgotten by Oriental investigators into the foreign elements in Arabic. Thus Addai Shir on p 4 of the Introduction to his study

كتاب الالفاظ الفارسية المعربة , in detailing the changes which Persian words have undergone in passing into Arabic, complains that the Arabs frequently added a ج or ا at the end of words, e.g. they wrote جوزينق or جوزينج for the Persian كوزبة , and قريق or قريج for the Persian كربة . In such cases of course the Arabic ج or ق represents the Pahlavi suffix وK, which in Mod-

1) Tabarī Annales i, 948 ff: Ibn Hishām 41-46: Hamza Annales 139 and see Spiegel Eranische Altertumskunde III, 454.

2) Ibn Hishām 235, 236, and see Blochet in RHR, xl, 19 ff. Nadr is supposed to be the person referred to in Sura xxxi. 5.

3) Or Middle Persian, as the philologists prefer to call it, see Salemann in Geiger and Kuhn's Grundriss I, and Nöldeke "Zum Mittelpersischen" in WZKM, xvi. 1-12.

4) Haug "Essay on the Pahlavi language", p. 33 in PPG1.

ern Persian becomes * after a short vowel but is dropped after a long¹⁾ vowel. A good example of this occurs in the Qur'ān in the word استبرق where the Persian word is استبره and the Arabic ق and Persian * represent a Pahlavi و which appears again very clearly in the Syriac ܐܫܬܪܩ and Armenian ԺՏԻՐԳ which are borrowed from the same Pahlavi word.

It is unfortunate that the Middle Persian literature which has survived to our own time has survived only in late copies, but we have every reason to believe, as in the similar case of the Hebrew codices of the O.T., that the MSS. in our hands represent the genuine ancient books very faithfully. What is even more unfortunate is that so little of the Pahlavi literature has come down to us. It will be noticed in any treatment of the Persian element in early Arabic that there are many cases where there can be little doubt that we are dealing with words borrowed from an Iranian source, but where the only form which can be quoted in comparison is from Modern Persian, the older form from which the word would have been derived not having survived in the remnants of Pahlavi literature which have come down to our day.²⁾

Suyūṭī sometimes refers to Persian by the definite title فارسية and sometimes by the more indefinite أعجمية, which like عجمية he also frequently uses as meaning nothing more than foreign.³⁾ There is no ground, however, for thinking that any distinction of dialect is meant to be indicated by the varying use of these terms.

iii) Greek. Suyūṭī uses two terms for Greek in his discussion of the foreign words, viz. رومية and يونانية. Thus in discussing the word رقيم in Itq. 321, he tells us that Shaidhala said it was رومية, whereas on the same page in connection with the word سرى he quotes Shaidhala again as saying that the word was يونانية. Dvořák Fremdw. 20 thinks that

1) Vide Haug Essay on Pahlavi p 117, and Blochet in Revue Sémitique iv 267. "Note sur l'arabisation des mots persans". 2) It is possible that a fuller acquaintance with Pahlavi would enable us to explain a number of strange terms in the Qur'ān for which at present we have no solution 3) See the discussion on the use of these terms in Dvořák Fremdw. 20, 21.

a distinction is being made here between ancient and mediaeval Greek, and that when the word يونانية is used we are to understand the ancient Classical Greek, whereas in contradistinction to this رومية stands for Byzantine Greek. When, however, we come to examine the words which are said by Suyūṭī's authorities to be either رومية or يونانية we find that these authorities have no understanding whatever of the matter, and it seems in the last degree unlikely that any of them would have known the distinction between the two forms of Greek.¹⁾

Any direct contact with the Greek language at the time of Muhammad or the period immediately preceding his birth, would necessarily have been with Byzantine Greek. At that time Byzantine influence was supreme in Syria and Palestine, and the Arab confederacy of Ghassān which acted as a buffer state between the Byzantine Empire and the desert tribes and was used as an offset to the Persian influence at al-Hīra, was a channel whereby Byzantine influence touched the Arabs at many points.²⁾ Inter-course with Constantinople was constant, and both the pre-Islamic poet Imrū'ul-Qais³⁾ and the Hanīf 'Uthmān b. al-Hawairith⁴⁾ are said to have visited the Byzantine court. Contact with Christian communities in Syria which used the Greek language was a channel for the introduction of Greek words, and some trade words may have come as a result of Greek commercial ventures along the Red-Sea littoral,⁵⁾ as we learn from the Periplus Maris Erythraei⁶⁾ that Arab captains and crews were employed in this trade.

1) But see Jāhiz Three Essays ed. Finkel pp. 16, 17.

2) Nöldeke Ghassanischen Fürsten, p. 12 ff. Note also the Greek words occurring in the Nabataean inscription, e.g. $\alpha\upsilon\phi\acute{o}\rho\alpha\gamma\iota\omicron\varsigma$ = $\alpha\upsilon\phi\acute{o}\rho\alpha\gamma\iota\omicron\varsigma$; $\sigma\tau\alpha\tau\eta\gamma\acute{o}\varsigma$ = $\sigma\tau\alpha\tau\eta\gamma\acute{o}\varsigma$; $\sigma\tau\alpha\tau\eta\gamma\acute{o}\varsigma$ = $\sigma\tau\alpha\tau\eta\gamma\acute{o}\varsigma$; etc, on all of which see Cook Glossary sub. voc.

3) Rückert, Amrīlkais der Dichter und König: Shanqiti, p. 9: Nicholson Lit. Hist.

4) Ibn Hishām 144: and see Caetani Annali I p. 190. (104.

5) Thus there is reason to believe that the Ar. قن is from ἐφορκα c.f. Vollers in ZDMG. li. 300, 325.

6) In Müller Geogr. Graec. Min. I 271.

Byzantine Greek as a spoken language was doubtless widely spread in Palestine and Syria at the time, and the presumption is that it would be not unfamiliar to many Arabs connected more or less closely with the Ghassānid confederacy. Epigraphical remains collected by de Vogüé¹⁾ show many bi-lingual inscriptions from N. Arabia in which one of the languages is Greek, so we cannot absolutely rule out the possibility that Greek words may have been borrowed directly into Arabic in the pre-Islamic period, as they undoubtedly were later,²⁾ but the Greek words in the Qur'ān seem nevertheless with few exceptions to have come into Arabic through Syriac.³⁾

iv) Indian. It is somewhat difficult to decide what the philologists meant by اللغة الهندية. West Syrian ecclesiastical writers both in the pre-Islamic and early Islamic period commonly use the word ܡܕܢܐ for South Arabia and Ethiopia, and ܡܕܢܐ generally means Ethiopian even in the oldest literature.⁴⁾ Thus in the famous passage Jer. xiii. 23, "Can the Ethiopian change his skin or the leopard change his spots", we find ܡܕܢܐ used to translate the Hebrew כּוֹשֵׁם (LXX Ἀθίοψ),⁵⁾ and in the writings of Dionysius of Tell Mahre.⁶⁾ and Michael the Syrian we find the S. Arabian and Abyssinian area called India.⁷⁾ It was not only the Syriac writers however, who made this confusion. Epiphanius in the ivth Century details the nine kingdoms of India,⁸⁾ and his mention among them of the Homeritae⁹⁾ and Azumitae¹⁰⁾ makes it obvious that he is referring to the Ethiopian Kingdom.¹¹⁾ Sozomen and Socrates in their accounts of the mission of Frumentius to convert the people of this Kingdom, speak of them as τῶν Ἰνδῶν τῶν ἑνδοτέρων.¹²⁾

1) La Syrie centrale, 1868-1877.

2) E.g. ܡܕܢܐ = λογοθέτης the Chancellor of the Byzantine Court (c.f. de Goeje Glossary p 349): ܡܕܢܐ = κανθηδάτης from κανθηδά and ἑπτω (Dozy, Supplément, ii, 410): ܡܕܢܐ = στιχάριον, a sacerdotal robe (Dozy, Supplément, i, 21).

3) Dvořák Fremdw. 25 agrees. 4) PSm. sub. voc.

5) ܡܕܢܐ = ܡܕܢܐ ܡܕܢܐ ܡܕܢܐ. 6) In Assemani Bibl.Or. i.359 ff.

7) ed. Chabot, ii. 183 ff. 8) Mingana Rylands Library Bulletin, x. 445 gives quotations from other less known writers. 9) Ed. Dindorf IV, 179, 180 in the tractate Libri de XII Gemmis. 10) I.e. the Ὁμηρίται of Haer lxvi, 83

11) I.e. the Ἀξωμίται of Haer, lxvi. 83. 12) Hist.Eccl. II § 24. 13) Hist.Eccl. I, § 19.

and so the term passed to the Latin writers and from them to the geographers of the Middle Ages.¹⁾ It is thus probable that in early Arabic اللغة الهندية referred to the language of S. Arabia.

This S. Arabian language or language group as revealed to us from the inscriptions of the Minaean, Sabaean, Himyaritic and other kingdoms, belongs to the S. Semitic group, and is closely related to Ethiopic, the classical language of Abyssinia. The latest inscriptions in the language date from 550 A.D., and the language would seem to have been supplanted²⁾ by Arabic as a spoken language in those regions even before the time of Muhammad, though the survival to the present day of the Mahri and Soqotri³⁾ dialects would seem to indicate that in odd corners this old language might have survived until quite a late period. With the break up of the S. Arabian kingdom tribes of these peoples migrated to other areas of Arabia, so that at the commencement of the Islamic period we find them widely⁴⁾ scattered over the peninsula. Though when we meet them there they are⁵⁾ using the N. Arabian dialects of the tribes among whom they dwelt, there can be no doubt that words of S. Arabian origin could have found their way into Arabic from these scattered communities.

When we examine the words which the philologists class as Indian,⁶⁾ we find, however, that none of them are real S. Arabian words. They are merely words which the early authorities could not explain and had to refer to some remote origin, and so for them الهند might quite well have meant the distant land of India, with which the Muslim conquests in the East had made them vaguely familiar.

1) See Yule's Marco Polo (ed. Cordier) ii.431 ff. and Nöldeke Sasaniden 222 n. 2) Nicholson Literary History p 6. 3) C.f. Müller, Die Mehri und Soqotri-Sprache, Wien, 1902-5. 4) Vide Blau "Die Wanderung der sabäischen Volkerstämme". ZDMG xxii, (1868) p 654 ff. 5) This fact has been forgotten by Taha Hussein in his essay on the Pre-Islamic poetry, where he argues against the genuineness of some of the old poetry on the ground that while the poet was of a S. Arabian tribe his language is N. Arabic and not one of the S. Arabian dialects.

6) C.f. the list in Suyūṭī Mutaw. 51, 52.

v) Syriac. This is undoubtedly the most copious source of borrowings in the Qur'ān. Syriac, which still survives today as the liturgical language of a few communities of Oriental Christians in Syria, Mesopotamia, Persia, and on the West coast of India, was at that time the spoken language¹⁾ of those Christian communities best known to the Arabs. How widely Syriac was spoken at the time of Muḥammad in the area now known as Syria, is difficult to determine, but it seems fairly certain that while Greek was the dominant literary language in the region at that period the common people of native origin generally spoke Syriac. South of Syria, however, we find that the so-called Christian-Palestinian dialect²⁾ was more or less in literary use down to the XIth Century, while in the Vth and VIth Centuries it was in such common use there and of such importance as to warrant a special translation of the Scriptures and Church manuals into the dialect.³⁾ It was in Mesopotamia, however, that the classical language was in widest use as a literary and as a colloquial language. It was from this area that Aramaic made such a profound impress on the Middle Persian language and literature,⁴⁾ and there can be no doubt that from the Syriac as used by the Christian portion of the community of al-Ḥīra and the surrounding districts came the major portion of Syriac influence upon Arabic.

It will be remembered that it was in this area that one of the earliest forms of Arabic script, the Cufic, was invented, based apparently on a modification of the Syriac script⁵⁾ and it was from the same area

1) For the purposes of this Thesis, Syriac = Christian Aramaic, and thus includes the Christian-Palestinian dialect and the Aramaic dialect of the Christian population of N. Syria, as well as the Classical Syriac dialect of Edessa, which is the one best known to us from the literature and commonly usurps to itself the title of Syriac. 2) The date when the scribe Abūd copied the Lectionary published by Erizzo, *Evangelarium Hierosolymitanum*, Verona, 1861. 3) Nöldeke *ZDMG*, xxii, 525 gives this as the date of the version. Since about 700 A.D. (Schulthess *Grammatik* p 7) the language has been superseded as a colloquial by Arabic, and there are Arabisms to be met with in the MSS which were written by Arabic speaking monks, c.f. Nöldeke *op.cit.* p 523 n. 4) See Haug in *PPG1*, and *Essays*, p 81; and Salemann in Geiger and Kuhn's *Grundriss*, I 250. 5) Rothstein *Lakḥmidien*, 27; Moritz in *EI*, i. 383.

that the system of vowel pointing in Arabic was developed from the old Nestorian system.¹⁾ Here also in the court of the kings of al-Hira, the Christian 'Ibādites laid the foundation of Arabic literature,²⁾ and it was in this area that Arab tribes such as Tamīm and Taghlib and Qudā'a³⁾ seem first to have come under Christian influence, and thus from here along the trade routes streams of Christian culture spread throughout Arabia.⁴⁾

We are still in need of a critical discussion of the spread of Christianity in Arabia,⁵⁾ but one fact seems certain, namely that such Christianity as was known among the Arabs in pre-Islamic times was largely of the Syrian type, whether Jacobite or Nestorian. In the kingdom of Ghassān the dominant party seems to have been Monophysite,⁶⁾ though some under Byzantine influence, became Melkite.⁷⁾ In al-Hira also many important Christian families would seem to have been Monophysite, if we can believe the accounts of the mission of Simeon of Beth Arsham,⁸⁾ though the predominant party there was Nestorian.⁹⁾ The Christian community in S. Arabia at Najrān, which was perhaps the oldest Christian community in Arabia,¹⁰⁾ and whose persecution by the Jewish king Dhū Nawwās is mentioned in the Qur'ān,¹¹⁾ appears to have been a mixed community. There is no doubt¹²⁾ that many of them were Nestorians, while others as clearly were Monophysites¹³⁾ more or less related with the Monophysite Church of Abyssinia.

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- 1) Moritz in *EI*, i, 384. 2) Nicholson *Literary History*, 138.
 3) Cheikho *Naṣrāniya*, see Index under these names. 4) Nicholson, *op.cit.* 39
 5) The discussion was begun by Wright, *Early Christianity in Arabia*, 1855, and continued, though in an uncritical way by Cheikho in his *Naṣrāniya*. The latest and best discussion, though by no means complete, is in Andrae's *Ursprung*, 1926. 6) Nöldeke, *Ghassanischen Fürsten* p 20, 21. 7) Andrae, *Ursprung*, 31. 8) See *Lives of the Eastern Saints* by John of Ephesus in *Patr. Orient.* xvii p 140. These converts of Simeon are said to have been brought back to the orthodox faith by the preaching of Maraba (Labourt, *Le Christianisme dans l'Empire perse*, p 191). Assemani *Bibl. Or.* III, 2, 606 mentions Monophysite Bishops of al-Hira. 9) Andrae, *Ursprung*, 25.
 10) See the long account of them in Andrae *Ursprung*, 7-24. 11) *Sūra lxxxv* 4 ff. It is only fair, however, to state that Western Scholars are not unanimous in accepting this as a reference to the persecution of Najrān though the weight of probability is strongly in its favour.
 12) c.f. the *Histoire Nestorienne* in *Patr. Orient.* V, 330 ff.
 13) Littmann, *Deutsche Aksum, -Expedition*, I, 50.

Vocabulary of Syriac origin was already coming into use in Arabia in pre-Islamic times. The court of al-Ḥīra was a rendezvous of the poets and litterateurs of the day, and many of the pre-Islamic poets, such as Imrū'ul-Qais, Mutalammis and 'Adī b. Zaid were Christians. Their poetry, naturally, was impregnated with Christian words and ideas, but even in the extant poetry of such non-Christians as an-Nābigha and al-A'shā,¹⁾ who spent much time at al-Ḥīra, we find the same strong influences of Syrian Christianity.²⁾ The trade routes again were channels whereby Syriac vocabulary entered Arabic. The wine trade,³⁾ e.g. was largely in the hands of these Christians,⁴⁾ and so we find that most of the early Arabic terms in connection with this trade are of Syriac origin.⁵⁾

There were slight differences in pronunciation between the Jacobites and the Nestorians, and Mingana notes that the vowelings of the proper names in the Qur'ān seems to follow the Nestorian pronunciation rather than the other,⁶⁾ though in many cases, as we shall see, the Qur'ānic forms approximate most closely to those found in the Christian-Palestinian dialect.

There can be little doubt that certain of the Syriac words we find in the Qur'ān were introduced by Muhammad himself. That he had personal contact with Christians of the Syrian Church is clear from the Traditions. We read that he went in early life on trading journeys to Syria with the caravans of the Quraish,⁷⁾ and there is an account of how on

1) There is a tradition that an-Nabigha was a Christian, on the strength of which Cheikho includes him among the Christian Arab poets, but Nicholson (Literary History 123) rightly rejects the tradition as without authority. Al-A'shā also is frequently claimed as a Christian and is included by Cheikho in his collection, but see Nicholson, p 124.

2) Wellhausen Reste, 234; Lyall, Ancient Arabian Poetry pp 92 and 119; von Kremer in SBAW, Wien (1881), vol. xcvi, 555ff. 3) Jacob, Altarabisches Beduinenleben, 99, has an interesting note hereon, referring to Aghānī, viii, 79; c.f. Wellhausen Reste, 231. 4) Though Jews also engaged in the trade, c.f. Goldziher ZDMG, xlv, 185. 5) Rothstein Lakhmidien, p 26. 6) Syriac Influence, 83. Suyūṭī once (Itq. 325) quotes a word as being from the Haurānic dialect, by which he apparently means some dialect of Syriac. 7) Tabarī Annales, i. 1123; Ibn Sa'ad i. i. 75 ff; Ibn Hishām 115 ff; Mas'ūdī Murūj, IV 132, 152; Sprenger Mohammed und der Koran p 6, sees in Sūra xxxvii 137 a recollection of his having passed

one occasion he listened to a sermon by Quss, Bishop of Najrān, at the festival of 'Ukāz near Mecca.²⁾ Earlier Christian writers suggested that his Mentor was a monk named Sergius,³⁾ and the legends of Nestor and Bahī-⁴⁾ ra at least show that there was an early recognition of the fact that Muḥammad was at one time in more or less close contact with Christian teachers of the Syrian Church.⁵⁾

It goes without saying that not all the words which Suyūṭī's authorities class under the term *السرياني* are of Syriac origin. Goldziher⁶⁾ has pointed out that *سرياني* was frequently used by Muslim writers for anything ancient, timehonoured, and consequently little understood, and he quotes a line from Ibn 'Abd Rabbihi, who in his *'Iqd al-Farīd*, speaking of a notoriously bad copyist, says - "if *كان اذا نسخ الكتاب مرتين عاد سريانيا* he copied a book twice 'twould be Syriac".⁷⁾ Dvořák also refers to a common Turkish phrase quoted by Vambéry - "Is it perhaps Syriac? We could not understand it," somewhat as we say "It was all Greek to me". It is thus clear that *سرياني* in the writings of the Muslim Exegetes may frequently have meant nothing more than that a word was of the old learned tongues and so more or less unintelligible to the ordinary person.

7) cont. from p 23) the Dead Sea on one of these journeys.
1) That he was Bishop of Najrān we learn from LA, viii, 58. From Baiḥāqī's *Mahāsīn* 351 ff. we would gather that he was rather an Arab soothsayer and fortune teller. 2) Jāhiz *Bayān*, i. 119. On Quss see Sprenger *Leben* I 102 ff. and Andrae *Ursprung* 202 ff. 3) Al-Kindi *Risāla*, p 70, and the Byzantine writers. E.g. *ἡ ἑξῆς τῆς πλοῦς ἀπὸ τῆς ἑξῆς τῆς πλοῦς*, says George Phrantzes (ed Niebuhr, p 295). It is doubtful whether Sergius and Bahira are different personages. 4) Tabarī, *Annales*, i. 1124: Ibn Sa'ad I, i, 76: Mas'ūdī *Murūj*, IV, 153. On these legends see Hirschfeld *New Researches* 22 ff: Gött-
heil ZA, xiii, 189 ff: Sprenger *Leben* I, 178 ff: II, 381 ff: Caetani *Annali* I, 136, 169: Nöldeke *ZDMG*, xii, 699 ff.

5) Nestor is obviously connected with Nestorianism (c.f. نسطورية) and Bohaira or Bahira is the Syr. *ܒܝܗܝܪܐ* (Nöldeke *ZDMG*, xii, 704 n.) commonly used of monks, though Hirschfeld p 23 argues that it is a Jewish word. Loth *ZDMG*, xxxv, 620 ff. suggests that some of Muḥammad's material may have come from one Ṣuhaib, a Greek from the region of Mosul.

6) *ZDMG*, xxvi, 774.

7) *Fremdwörter*, 22 n.

vi). Hebrew. We learn from the Muslim historians that Jews¹⁾ were prominent in the community at Madīna, and that there were in fact three considerable tribes of Jews in that area, the Banū Qainuqā', Banū Quraiza and Banū Nadīr,²⁾ who were proprietors of lands and plantations of palm trees, and who exercised no little influence on the Arabs around them.³⁾ There were also many Jewish tradesmen in the city, who are said to have been particularly skilled as jewellers and armourers.⁴⁾ We learn also of communities at al-'Alā⁵⁾ (the ancient Dedan),⁶⁾ Taima,⁷⁾ Khaibar and Fadak⁸⁾ in North Arabia, and doubtless they were known in many other areas from which, however, no evidence of their presence has survived. We have no evidence as to when they arrived in N. Arabia, but it was possibly at an early period. Arabian legend places their first settlements there in the time of Moses and Aaron.⁹⁾ Acts ii. 11 would seem to indicate that there were settlements of them there at the commencement of the Christian era,¹⁰⁾ and in the Mishna (Shab. vi. 6)¹¹⁾ we have fairly reliable evidence of early settlements in that area. It has been frequently suggested that the destruction of Jerusalem in 70 A.D. drove many Jewish families to seek refuge in N. Arabia and thus added to the importance of the communities already settled there.¹²⁾

13)

There were Jewish settlements also in S. Arabia. Whether they

1) Ibn Hishām 351; Tabarī Annales i, 1359 ff. For a discussion of their position and influence there see Hirschfeld REJ.vii.167 ff.: Leszynsky Die Juden in Arabien, 1910; and Wensinck De Joden te Madina, Leiden, 1908

2) We learn also of a tribe Banū Hadal (or Handal or Bahdal), c.f. Yāqūt Mu'jam ~~IV~~, IV 462, and see Hirschfeld REJ, vii, 169 ff. The Aghānī also mentions other smaller tribes or families. 3) Aghānī, xix, 94.

4) c.f. Hirschfeld, op. cit.: Wellhausen Reste, 230: Caetani, Annali I 386

5) Rudolph Abhängigkeit p 1. 6) Shammam, Divan, ed. Shanqīṭī, p 26: Yāqūt Mu'jam, I 907. 7) Yāqūt Mu'jam II 504 ff.: 8) Yāqūt Mu'jam III, 856, 857: Abū Da'ūd Sunan xix, 26. 9) Aghānī, xix, 94. 10) I.e. fol. 65 a

11) Notice also that there are numerous Arabic words and Arabisms in the Mishna, c.f. Margoliouth, Schweich Lectures, p 58.

12) Caetani Annali I 383: Leszynsky, Die Juden in Arabien, p 6.

13) C.f. Philostorgius (ed. Bidez, 1913) iii.5: Theodorus Lector ii. 58 (in Migne Patr. Graec. lxxxv. 211): Aghānī, xiii, 119.

were founded by Jews who had followed the spice road from N. Arabia,¹⁾ or
 by traders who had crossed from Egypt or Abyssinia,²⁾ it is impossible now
 to say. Perhaps there were communities there from both these centres of
 trade. That they exercised no little religious influence there is indi-
 cated both by the Jewish imprint on many of the S. Arabian religious in-
 scriptions,³⁾ and by the fact that we have very consistent Tradition of
 the conversion of one of the Himyarite kings to Judaism.⁴⁾ It was the per-
 secution of the Christian communities by this proselyte Dhū Nawwās or
 Masrūq which was said to have led to the Axumite invasion and occupation
 of S. Arabia.

The polemic of the Qur'ān itself is sufficient evidence of the
 importance of the Jews as a religious body in the community to which Mu-
 hammad addressed his message. As, however, these Arabian Jews all bear
 Arab names, are organized in tribes on the Arab fashion, and, when we
 meet them in the literature, act and talk like genuine Arabs, some have
 thought that they were not real Jews but Arab proselytes.⁵⁾ It is diffi-
 cult, however, in face of the polemic of the Qur'ān, to think of them
 as other than Jews by race as well as religion, and their adoption of
 Arab customs may well be explained by the Jewish habit of assimilating
 themselves to the community in which they dwell.

Whether these Jews had any great familiarity with Hebrew, how-
 ever, is a different question. One would gather from the Qur'ān that
 they were far better acquainted with the Rabbinic writings than they were
 with the Scriptures, and when we find Muhammad borrowing technical terms
 of Jewish origin they are generally of an Aramaic rather than a Hebrew

1) Rudolph, Abhängigkeit p 1: Wellhausen Reste, 230. 2) Caetani, Studi
 I, 261. 3) Margoliouth, op. cit. 67 ff. thinks there is some doubt
 about this, but see MW, xix, 13. 4) Moberg, Book of the Himyarites, xliii
 ff.: Fell in ZDMG xxxv, 1-74: Ibn Hishām 20 ff: Tabarī Annales, i. 918
 ff.: Mas'ūdī Murūj, I, 129. 5) Winckler MVAG vi, 222: Margoliouth,
op. cit 61. Hirschfeld New Researches, p 3, notes that the Arabs seem
 to have intermarried freely with them.

form. It would seem from a passage in Ibn Hishām that they had a Beth ha-Midrash which Muhammad visited on at least one occasion²⁾, though we are left to conjecture what they studied there. Some accounts we have³⁾ do not speak very highly of their intellectual acquirements. On the whole one would judge that much of Muhammad's knowledge of Judaism was gained from the general stock of information about Jewish practice and versions of Jewish stories and legends that were current among the Arabs who had lived in contact with Jewish communities, for much of this material, as we shall see, can be found also in the old poetry. Certainly some of his knowledge of Judaism came through Christian channels, as is demonstrated by the Christian form of many Old Testament names that occur in the Qur'ān.⁴⁾ It is probable that in the Qur'ān there is evidence that Muhammad attempted to purchase information about the Scriptures from certain Jews of the city only to find later that they had deceived him,⁵⁾ and Geiger seems to suggest that perhaps Muhammad deliberately sought⁶⁾ for and incorporated Jewish terminology into his revelation in order to win over the Jews, before he made his final break with them.⁷⁾

1) p 383 and Baid. on ii, 91. Abū Bakr also visited this Beth ha-Midrash, vide Ibn Hisham 388. Pautz Offenbarung 39 translates the words بيت المدراس by Synagogue, but see Geiger 13. 2) There is also a Tradition that Muhammad used to listen to Jabr and Yasar, two Jewish smiths at Mecca, as they read together out of their Scriptures. Vide Margoliouth Mohammed, 106. 3) This is indeed suggested by the Qur'ān itself, Sūra ii, 80, though we also gather from the Qur'ān that they had copies of their Scriptures and could write (ii, 74, 169). Bukhārī (ed. Krehl, IV, 221) has a tradition that the Madinan Jews read the Torah in Hebrew and interpreted it in Arabic. (On their dialect c.f. Caetani Annali I 386: Leszynsky 22 ff). As to what Scriptures we may reasonably suppose them to have possessed, see Hirschfeld New Researches, 103.

4) See infra under الياسى ; سليمان ; يونس ; اسمعيل etc. Mingana, Syriac Influence, 82 goes so far as to say that there is not a single Biblical name in the Qur'ān which is exclusively Heb. in form. 5) Sūra ii, 74, 169.

6) Was hat Mohammed aus dem Judenthume aufgenommen, p 36.

7) A break which was outwardly demonstrated by his change of the Qibla from Jerusalem to Mecca.

Suyūṭī sometimes uses *عبرانية* or *عبرية* to denote Hebrew, and sometimes *لغة اليهود*, and once, in discussing *لينة*, he says that the word was ¹⁾ *بلسان يهود يشرب* "in the tongue of the Madīnan Jews". Dvořák Fremdw. 19 would draw a distinction from Suyūṭī's use of these terms, taking *عبرية* and *عبرانية* to mean classical Hebrew, and *لغة اليهود* as the language of the ²⁾ Jews of later times, perhaps the dialectal Hebrew used in Arabia. One is inclined to doubt, however, whether the Arab philologists had sufficient knowledge to make such a distinction between the earlier and later forms of Hebrew, and an examination of the words which Suyūṭī's authorities place in the two classes ³⁾ makes it perfectly clear that there is nothing more in this distinction than there is in his varying use of *بالنبطية* and *بلغة النبط*.

vii) Nabataean. We find in Suyūṭī's lists quite a number of words which various authorities claim to be of Nabataean origin. The Nabataean kingdom, which from about the VIth Century B.C. had stretched over the territory from the old Edomite kingdom in the S.E. of Palestine as far north as Damascus, ⁴⁾ was of Arab origin, and exercised no little influence on the Haurān and N. Arabia, even after it was absorbed in the Roman Provincia Arabia. Its deities Allāt, Manūthu and Hubalu were re-⁵⁾ verenced even in Mecca, and its period of power and prosperity was near enough to the period when we first come in contact with the pre-Islamic literature for the memory of it still to linger, much embellished with legendary details, in the poetic lore of the desert Arabs. We have a fair idea of the Nabataean language from numerous inscriptions collected ⁶⁾ in N. Arabia, ⁷⁾ but the Nemara inscription from the Haurān, dated A.D. 328, ⁸⁾

1) Itg. 324. 2) Especially in view of the phrase - *لغة يهود يشرب*.
 3) Vide Mutaw. pp 56-59. 4) ERE, ix. 121; and Quatremère in JAA xv (1835 p 5 ff. 5) *نل* and *نم* are the *نلات* and *نمات* of Sūra liii, 19, 20, and *نل* is the *نل* who, as we learn from Mas'ūdī Murūj, IV, 46, was the chief god of the Ka'ba. 6) The Nabataean was a dialect of West Aramaic though full of Arabic words and idioms. 7) Collections will be found in CIS vol. ii. de Vogüé Inscriptions sémitiques: and Euting Nabatäische Inschriften aus Arabien, Berlin 1888. 8) Lidzbarski Ephemeris, ii, 34.

is in classical Arabic, though written in Nabataean characters, and shows that by that date the old Nabataean language had been supplanted by Arabic. When the philologists use the term نبطي, however, it does not necessarily refer to these Nabatāi of Petra and the Haurān, for the Arabs used¹⁾ the word for many communities in Syria and Irāq, and as Nöldeke has shown the Muslim philologists really mean Aramaic when they speak of النبطية.

We have already discussed how Syriac words may have come into Arabic, and need say no more on the subject of the Christian Aramaic. If the Jews of Arabia were Jews by race, and not merely proselytes, we might expect that Jewish Aramaic would have been more commonly known among them²⁾ than Hebrew, and this is confirmed by the fact that, as we have already noticed, the Jewish words in the Qur'ān are more generally Aramaic in form than Hebrew. It is not necessary to assume that many of these words were borrowings of the Prophet himself, for in a city like Madīna, where Jewish influence was so strong and where there was apparently a keen interest in religious matters, it is probable that many such words would have been borrowed in pre-Islamic times, and as a matter of fact many such³⁾ are to be found in the old poetry.

It is not impossible, of course, that Aramaic words may have entered from sources which were neither Syriac nor Jewish, but it is doubtful if any words of the genuine Nabataean dialect are to be found in the Qur'ān. A glance at Suyūṭī's list of so-called Nabataean words gives one⁴⁾

1) ZDMG, xxv. 122 ff. Mas'ūdī Murūj, III, 240 says that the country of Babel was occupied by the Nabataeans. 2) "The Jews in North Arabia and Syria read the Bible in Synagogues in the Hebrew original, but for domestic study they probably used Aramaic translations as did the Christians. Many Biblical words which occur in the Qur'ān have evidently gone through an Aramaic channel" - Hirschfeld, New Researches, 32.

3) The classical discussion of this element in Arabic vocabulary is Fraenkel's Aramäische Fremdwörter im Arabischen, Leiden, 1886.

4) Mutaw. 59-62.

the impression that the philologists used the term mainly as a cloak for their ignorance, نبطية being a good enough designation for any strange word whose origin they could not ascertain.¹⁾

viii) Coptic. Suyūṭī finds some six words which his authorities, Shaidhala, al-Wāsiṭī and others classed as Coptic loan words.²⁾ It hardly needs saying that none of them are Coptic, and indeed in the case of some of them one wonders why anyone ever thought of considering them other than Arabic. Coptic was the liturgical language of the Christian communities of Egypt at the time of Muḥammad, as indeed it has remained to the present day. How much more than a liturgical language it was is doubtful, though we have reason to believe that the cultural language, if not the language of every day life in Egypt at that period was Greek.³⁾ It is practically certain that Greek would have been the language of commerce, and we may well doubt whether any Coptic vocabulary would have entered Arabic along the trade routes.⁴⁾ It is remarkable fact that the colloquial Arabic of Egypt which grew up after the Muslim Conquest of the country, while it is full of Greek loan words contains few or none from Coptic.

That Muḥammad himself had at least one point of intimate contact with Egyptian Christianity is evident from the fact that one of his concubines was Miriam, a Coptic slave girl, who was the mother of his beloved son Ibrahīm and the cause of no little scandal and flurry in the Prophet's domestic circle. It is possible that he learned a few Christian legends from Miriam, but if he learned along with them any new Christian terminology of Coptic origin, this has left no trace in the Qur'ān.

1) So Dvořák Fremdw. 21, 22. 2) Mutaw. pp. 62-64. 3) Burkitt J.Th.S. xxvii, 148 ff. suggests that Coptic was perhaps never more than a liturgical language. 4) Evidence of early contact with Mecca may be seen in the story of Coptic workmen having been employed in the rebuilding of the Ka'ba.

As we might expect, the Muslim philologists show no real acquaintance with the Coptic language, in spite of the fact that in discussing the word غساق Suyūṭī (Itq. 323) refers to a dialect of Coptic, viz. الطياوية¹⁾. Dvořák, arguing the fact that the philologists stated that الاولى²⁾ meant الآخر in Coptic, and الآخر³⁾ meant الاولى, suggests that the Muslims simply made these statements in order to throw contempt on the Coptic community. In any case it is clear that there is no philological justification whatever for their attribution of a Coptic origin to any Qur'ānic words.

ix) Turkish. It goes without saying that no dialect of Turkish had any influence on Arabic until well on into the Islamic period. There is one word, however, which we find given as Turkish by quite an array of authorities including even Jawālīqī and Ibn Qutaiba, viz. غساق⁴⁾ which occurs twice in the Qur'ān (xxxviii, 25⁵⁾), and is said to mean the corruption which oozes from the bodies of the damned. The word غساق certainly can be found in the Turkish Lexicons, but is obviously a loan word from Arabic⁶⁾. The only reason one can suggest for the common opinion that it was Turkish is that the word may in later times have come to be commonly used by the Turkish soldiery at the Muslim courts, so that the scholars, at a loss how to explain so curious a word, jumped to the conclusion that it must be Turkish, and this opinion was then, as usual, attributed to the circle of Ibn 'Abbās.

x) Negro. Two words, حصب meaning fuel and منساة a staff, Su-

1) طيا is a district of Upper Egypt, c.f. Yāqūt Mu'jam III. 516: Mush-tarik 293. 2) Itq. 319: Mutaw. 63. 3) Fremdw. 23, 24. Along with الاولى must be classed بطاني of iv. 54 which clearly means "inner linings", but which the same authorities, according to Suyūṭī, say means "exteriors" (ظواهر) in Coptic. It should be noted, however, that Suyūṭī also quotes authorities as claiming that طيا was Nabataean for امام see Itq. 325: Mutaw. 61. 4) Mu'arrab, 107. c.f. Khafājī 142: Suyūṭī Itq. 323: Mutaw. 64. Others, however, as we have seen, said it was Coptic. 5) Adab al-Kātib, 527. 6) See Redhouse Turkish Lexicon, sub. voc.

1) yūṭī tells us, were considered by some authorities to be borrowings from the language of the woolly haired blacks الزنجة. This زنجة is the language of the زنج, and the Lexicons inform us that الزنج is جيل من السودان, so that زنجي, or زنجي from زنج is like رومي from روم or فارسي from فرس. The only reason for the philologists classing Qur'ānic words as من الزنجة is that they were entirely at a loss to explain the words and so suggested an origin in some remote corner of the earth, which perhaps appealed to them as better than giving no origin at all. 3)

xi) Berber. Sometimes we find Suyūṭī quoting authority for words being بلغة البربر, and at other times for their being بلسان اهل المغرب or بلسان اهل المغرب, which mean the same thing. 4) By Berber, the philologists mean the Hamitic languages of N. Africa, known to us at the present day from the Tamashek, Kabyle, Touareg and kindred dialects. The spread of Islam along N. Africa brought the Arabs into contact with these Berber tribes, whose influence on Islam in that area was as profound as that of the Turks in Mesopotamia, but it is ridiculous to think that any elements of Berber vocabulary entered Arabic in the pre-Islamic or Qur'ānic period. 6) One may doubt whether any of the Muslim philologists had any acquaintance

1) Itq. 320: Mutaw.64. Other authorities, however, said that منساة was Ethiopic (Itq.325: Mutaw.42). 2) LA.iii,114. The word is familiar to us from Zanzibar. 3) "Es lässt sich nicht verkennen, dass es hier mit willkürlicher Verhüllung und Verschönerung der Unwissenheit zu thun haben, die sich überdies, indem sie eine weit abliegende Sprache als Ursprung eines Wortes hinstellt, möglicherweise auch den Schein der Gelehrsamkeit zu geben trachtet. Dies scheint mir der Fall bei den Wörtern zu sein, die auf die Sprache der Berbern, Neger, Afrikabewohner u.a. zurückgeführt werden, Sprachen, die von unserem erweiterten Standpunkte der Wissenschaft wenig bekannt sind: umso weniger können wir eine Kenntniss derselben bei den Arabern voraussetzen, und noch weniger ihr Vorkommen im Koran erklären". - Dvořák Fremdw.21. 4) This is obvious from Suyūṭī's discussion of أهل, vide Itq. 325. 5) See Mas'ūdi Murūj, III,242 for the home of the Berbers. 6) Once, in dealing with منظر, Suyūṭī (Itq. 323) refers to بلسان اهل الافريقية, by which he probably means Berber.

with the Berber dialects, and certainly the words quoted as Berber by Suyūṭī's authorities have no connection with any Hamitic tongue. Again all we can say is that these words were puzzles to the scholars of the day, and بلسان اهل المغرب or بلغة البربر at least sounded well as a cloak for their ignorance.

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* *

From the discussion thus far it has become obvious that we cannot rate very highly the work of the Muslim authorities who have dealt with this difficult and important subject.²⁾ Goldziher has well said that "to attempt to explain all that has been set forth (by these authorities) as Hebrew, Syriac, Nabataean etc. from one's knowledge of these tongues, would be undertaking a fruitless task. These languages, like the people who spoke them, belong to a grey antiquity, and are merely general terms for anything mysterious, esoteric and ununderstandable, and to which belongs everything of whose origin there is no certainty but whose great age is obvious".³⁾ Occasionally one gets flashes of what looks like philological learning, as e.g. when we find Tabarī in the Introduction to his Tafsīr (I.6) quoting Hammād b. Salma on غرت من قسورة⁴⁾ to the effect that the word for lion in Arabic is أسد, in Persian شار, in Nabataean أريا and in Ethiopic قسورة. An examination of the Lexicons, however, shows that there is nothing in Aramaic or Ethiopic even remotely resembling these words, though شار is somewhat like the Persian شیر = Pahlavi شير shēr meaning tiger or lion.⁵⁾ Indeed, as a general rule, the philologists are at their best when

1) Their theories as to the origin of the Berbers are interesting. Mas'ūdī Murūj III, 241 makes a curious confusion between the Philistines and the Phoenicians, for he tells us that the Berbers came from Palestine and settled in N. Africa, and that their kings were known as جالوت dynastic name, the last bearer of which was the Jālūt who was killed by David.

2) The philologists did much better in dealing with such foreign words outside the Qur'ān, i.e. with later borrowings of Islamic times. Some account of them and their methods will be found in Siddiqi Studien, 14-64.

3) ZDMG. xxvi, 766. 4) lxxiv.51. Hammād's line of Tradition as usual goes back to Ibn 'Abbās.

5) C.f. PPGl. 214: Horn Grundriss § 803.

dealing with Persian words, a fact which may perhaps be explained by the Persian origin of so many of these savants themselves.

All things considered, however, one is not surprised that they had so little success with the problems of the Foreign words in the Qur'ān or that they detected so few out of the relatively large number recognized by modern scholarship, for they had but the most meager philological resources at their disposal. What is cause for surprise is that Suyūṭī is able to gather from the older authorities so many words whose Arabic origin to us is obvious but which they regarded as foreign.

1)

One group of these we may explain as Dvořák does, as cases where the Arabic word is rare or occurs in a context where the usual meaning perhaps does not lie immediately on the surface, but where the word can be easily explained from related words or from the sense of the passage, and so comes to be regarded as a foreign word with that meaning. As examples we may take two words that are said to be the one Nabataean and the other Coptic.

2)

3)

(i). In xix. 24 we have the word نَحْت which Suyūṭī tells us was considered by Abū'l-Qāsim in his *Lughāt al-Qur'ān*, and by Al-Kirmānī in his *Al-'Ajā'ib*, to be a Nabataean word meaning بطى. The growth of this theory is fairly clear. The word occurs in a passage where Muhammad is giving an account of the birth of Jesus, an account whose main features he had derived from some oral reproduction of the fables of the Hist. Nativ. Mariae. Now in the first place we note that the Qur'rā' were not certain of the reading, for Baid. in loco tells us that some read فَنَادَاهَا مِنْ تَحْتِهَا while others read فَنَادَاهَا مِنْ تَحْتِهَا. Secondly there was some difference of opinion among the Exegetes as to whether the one who called was Gabriel, standing at the foot of the hill, or the babe Jesus. Now

1) Fremdw. 29. 2) In the list of words of this class it will be noted that most are hapax legomena in the Qur'ān. 3) Itq. 320: Mutaw. 63.

it seems clear that when they felt some difficulty over this تحت, some of the Exegetes who knew from Christian sources that the one who called was the babe, and who had probably heard of the legends of Jesus speaking to his mother before his birth, assumed that تحت¹⁾ could not be taken here in its usual Arabic meaning of beneath, but must be a foreign word meaning بطن or womb. The guess of Nabataean, of course, has nothing to support it, for the Aramaic ܢܢܢ like the Hebrew ננן Syriac ܢܢܢ and Ethiopic ቤተ has exactly the same meaning as the Arabic تحت.

(ii). In xii. 23 we read that Joseph's mistress says to him هبت لك. The word occurs only in this passage in the Qur'ān, and is a rare expression even outside the Qur'ān, though as has been pointed out²⁾ by Barth, there can be no question that it is genuine Arabic. It was so rare and unusual a word, however, that it was early taken by the Exegetes as foreign and explained as Coptic,³⁾ doubtless on the ground that⁴⁾ the Egyptian lady would have spoken to her slave in the Egyptian tongue, and as the only Egyptian language known to the Muslim philologists was Coptic, this rare word was taken to be of Coptic origin.

Similarly سیدها in xii, 25, which is explained as Coptic for زوجها⁵⁾, was doubtless a case of the same sort, and likewise two other Coptic suggestions in the same Sūra, viz. مزاجه and بضاعة of xii, 88, both of which are said to be Coptic for قليل⁶⁾, though of course there is nothing in the Coptic vocabulary to justify this assertion, and the words are undoubt-

1) See Tha'labī Qīṣaṣ al-Anbiyā, p. 269.

2) Sprachwiss. Untersuch. i. 22 with reference to Ibn Ya'īsh i. 499 line 7 c.f. also Reckendorf Die Syntaktischen Verhältnisse des Arabischen, Leiden 1898 p 325: Wright Arabic Grammar, i. 294 d. 3) Siddiqi, Studien 13

4) Itq. 325. Others thought it Aramaic (Mutaw. 54) or Hauranic (Muzhir i, 130) or Hebrew (Itq. 325) 5) Itq. 322 from Al-Wāsiṭī.

6) Itq. 324, and Mutaw. 63. There is apparently some confusion between the two on the part of the Mutaw. for in the Muhadhdhab from which both the Itqān and the Mutaw. draw, only مزاجه is given.

edly genuine Arabic.

In this group we may also class the following words collected by Suyūṭī from earlier authorities as foreign borrowings, but which are all obviously Arabic. ¹⁾ قَنْتَك in xxvi, 21 which is said to be Nabataean for قَنْتَك ²⁾ also ابلعي in xi. 46 which some took to be Indian or Ethiopic for اشرى ³⁾ and اخلد of vii, 175 which was said to be Hebrew for אל : and حصب of xxi, 98, said to be Zinji for ⁴⁾ حطب : also رَمَز in iii, 36 said to be a Hebrew word meaning ⁵⁾ تحريك الشفتين : and زَهْو of xliv, 23 said to be of Nabataean or Syriac origin: ⁶⁾ and شطر of ii, 139-145 which is claimed as Ethiopic: ⁷⁾ and غاض in xi, 46: xiii, 9 also said to be Ethiopic: also كَوْر of xxxix, 7: ⁸⁾ lxxxi, 1 explained as the Persian for غور : and لينة of lix, 5 said to be Hebrew: ⁹⁾ and ¹⁰⁾ فرار of xxxviii, 2 said to be Nabataean or Coptic for فرار : ¹¹⁾ and منساء of xxxiv, 13 and ¹²⁾ ناشئة of lxxiii, 6 both of which are said to be derived from an Abyssinian source: also ¹³⁾ هَوْن of xxv. 64 claimed as Syriac or Hebrew: ¹⁴⁾ and ¹⁵⁾ وزر of lxxv, 11 said to be Nabataean for ¹⁶⁾ الجبل واللباء : also ¹⁷⁾ بَحْر of lxxxiv, 14 explained by some as Ethiopic for ¹⁸⁾ يرجع and ¹⁹⁾ صهر of xxii, 21 said to be Berber for ²⁰⁾ نضج : also ²¹⁾ امرى in iii. 75 which is said to be Nabataean for ²²⁾ عسى : and ²³⁾ أَوْء of ix, 115: xi, 77 which some took to be Abyssinian or Hebrew, and ²⁴⁾ أَوَّاب in xvii, 27 etc. which was also claimed as of Abyssinian origin: and ²⁵⁾ يصرون of xliii, 57, which some said meant ²⁶⁾ يضجون in Ethiopic.

1) Itq. 323 and see Dvořák *Fremdw.* 29. 2) Itq. 318: *Mutaw.* 39, 51. Ethiopic $\eta\alpha\theta$ (Heb. $\eta\alpha\theta$: Syr. $\eta\alpha\theta$: Aram. $\eta\alpha\theta$) will give a form $\eta\alpha\theta$, but the Qur'ānic ابلعي is doubtless a normal Arabic formation from ابلع, c.f. Rāghib *Mufradāt*, 59. 3) Itq. 318: *Mutaw.* 56. 4) Itq. 320: *Mutaw.* 64: see also Fleischer *Kl. Schr.* ii, 132. 5) Itq. 321: *Mutaw.* 57. 6) Itq. 321: *Mutaw.* 54, 61. 7) Itq. 322: *Mutaw.* 37. 8) Itq. 323: *Mutaw.* 45. 9) Itq. 324: *Mutaw.* 46. 10) Itq. 324: *Mutaw.* 59: and see Dvořák *Fremdw.* 20. 11) Itq. 325: *Mutaw.* 63: the *Muhadhdhab* agrees with *Mutaw.* 12) Itq. 325: *Mutaw.* 42, 64. 13) Itq. 325: *Mutaw.* 43. 14) Itq. 325: *Mutaw.* 53, 56. 15) Itq. 325: *Mutaw.* 61. 16) Itq. 325: *Mutaw.* 44, &c. from $\eta\alpha\theta$ is perhaps in mind here, or may be $\eta\alpha\theta$. 17) Itq. 326: *Mutaw.* 65. 18) Itq. 319: *Mutaw.* 62. 19) Itq. 319: *Mutaw.* 38, 57. 20) Itq. 319: *Mutaw.* 42. 21) Itq. 326: *Mutaw.* 44.

Another group consists of rare words used in the Qur'ān, which may be Arabic or may not be. A word like قسورة in lxxiv, 51 is a puzzle at the present day, so that it is no wonder if it gave some trouble to the early Exegetes. It is usually taken to mean lion, and Suyūṭī quotes¹⁾ authorities for its being an Abyssinian word. There is no such word, however, in Ethiopic or any of the later Abyssinian dialects, the common Ethiopic words for lion being አሰፍ = Ar. أسد or ሰንበት (sometimes አንበት) = Ar.

عنبس. Addai Shir 126, suggests that the word is of Persian origin, but there seems no basis for this. So far as one can see there is nothing in any of the other languages to help us out, and perhaps the simplest solution is to consider it as a formation from قسر, though the great variety of opinions on the word given by the early authorities makes its Arabic origin very doubtful. Very similar is قس which is said to mean et²⁾ either fused brass or the dregs of oil.³⁾ Suyūṭī quotes early authorities⁴⁾ for its being a Berber word, which of course is absurd. Hebrew⁵⁾ לְבַנֵּן and Aram. לְבַנֵּן, meaning to spoil wine by mixing water with it, may have some connection with the meaning عكر الزيت or دردى الزيت given by the Lexicons,⁶⁾ but it is difficult to derive the Qur'ānic قس from this, and equally difficult to explain it as an Arabic word.⁷⁾

Yet a third group consists of those few words where a little linguistic learning has led the Muslim philologists into sad error. For instance the word آل which occurs only in ix. 8, apparently means consanguinity, relationship and is a good Arabic word, yet we find Suyūṭī telling⁸⁾ us that Ibn Jinnī said that many of the early authorities held that⁹⁾

1) Itq. 323: Mutaw. 43. 2) Sūra xviii, 28: xliv. 45: lxx. 8.
 3) Jawharī Ṣaḥāḥ, ii, 241: Rāghib Mufradāt 494. 4) Itq. Mutaw. 65.
 5) Used only in Is. i, 22. 6) LA. xiv. 155. 7) غساق of xxxviii, 57: lxxviii, 25 (c.f. Suyūṭī Itq. 323: Mutaw. 64) and طوى of xx, 12: lxxix, 16 (c.f. Suyūṭī Itq. 322: Mutaw. 57) are perhaps to be included along with these. 8) Itq. 319: Mutaw. 61. 9) The Mutaw. tells us that the reference is to his grammatical work Al-Muhtasib.

this ^أ was the name of God in Nabataean, the reference of course being to the well known Semitic divine name El. Similarly منظر of lxxiii, 18, which there is no reason for taking as other than a regular formation from فطر to rend or cleave (c.f. Heb. פטר : Syr. ܦܬܪ) is said by some authorities to be Abyssinian, on the ¹⁾ground, apparently, of some hazy connection in their minds between it and ḥḥḥ. So also درج of xxiv, 35, which ²⁾Shaidhala and Abū'l-Qāsim said was of Abyssinian origin, cannot be other than Arabic, the Eth. ḥḥḥ providing a possibility of solution for philologists who found some difficulty in deriving درج from دج to flow abundantly. With these we may perhaps class سكر of xvi, 69 which was said to be Abyssinian for ³⁾حل, though Eth. ḥḥḥ is from ḥḥḥ to get drunk, (cognate with Heb. שׂכר: Syr. ܫܚܪ and c.f. Ass. šikaru, Gr. σίκαρα), the difficulty apparently arising because the Ar. root سكر means to fill a vessel. Also حم, a very common word, cognate with Heb. חמ, but which some took to be Abyssinian, ⁴⁾doubtless because ḥḥḥ was commonly used in the technical sense of to consecrate or dedicate to God. Perhaps also ألم from ألم to suffer pain ⁵⁾which some thought was a Zinji word, and some Heb. should come under this head.

Perhaps a fourth class may be formed of a few words like يس. These particular signs occur among the mystic letters of the Qur'ān, which Goossens takes with some probability as contractions for older names of the Sūras, ⁶⁾but which puzzled the Exegetes, and are taken by some as foreign words. ⁷⁾Similarly سينين of xcv. 2 is obviously only a variant of سيناء used for purposes of rhyme, but we learn from Suyūṭī that some authorities ⁸⁾took it to be Abyssinian.

1) Itq. 325: Mutaw. 43. 2) Itq. 320: Mutaw. 45. 3) Itq. 321: Mutaw. 40.
 4) Itq. 320. 5) Itq. 319: Mutaw. 58. 6) In his article in Der Islam,
 xiii, 191 ff. 7) For ط see Suyūṭī Itq. 322: Mutaw. 40, 52, 61: and for
 يس. Itq. 325: Mutaw. 42. 8) Itq. 322: Mutaw. 44. As these authorities say it means beautiful in Eth. and ḥḥḥ does mean to be beautiful we might perhaps class سينين in group three as a blunder due to uncritical knowledge of the cognate languages.

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* *

As was to be expected, modern scholarship has detected many more words of foreign origin in the vocabulary of the Qur'ān, than were ever noted by Muslim investigators. In the sixth century Arabia was surrounded on all sides by nations of a higher civilization, the Empires of Byzantium, Persia and Abyssinia possessed most of her fertile territory, and mighty religious influences, both Jewish and Christian, were at work in the peninsula at the time when Muhammad was born. In his young manhood Muhammad was greatly impressed by this higher civilization and particularly by the religion of the great Empire of Rōm, and there can be no serious doubt that his conception of his mission, as he first clearly outlined it for himself, was to provide for the Arabs the benefit of this religion and in some measure this civilization.¹⁾ It was therefore natural that the Qur'ān should contain a large number of religious and cultural terms borrowed from these surrounding communities. This religion, as he insists over and over again in the Qur'ān, is something new to the Arabs: it was not likely, therefore, that native Arabic vocabulary would be adequate to express all its new ideas, so the obvious policy was to borrow²⁾ and adapt the necessary technical terms. Many of these terms as a matter of fact were there ready to his hand, having already come into use in Arabic in pre-Islamic times, partly through Arab Tribes who had accepted Christianity, partly through commerce with Jews, Christians and Persians, and partly through earlier inquirers interested in these religions. In fact it is very probable that if we knew more about those elusive personalities - Umayya b. Abī's-Salt, Musailama, and the Hanīfs, we should find that there was in Arabia at that time a little circle of seekers after monotheism who were using a fairly definite vocabulary of religious terms of Jewish and Christian origin and illustrating their preaching

1) Bell, Origin 98,99. 2) "Thus the Qur'an appeared so foreign to everything with which Arabic thought was familiar, that the ordinary vernacular was inadequate to express all these new ideas"-Hirschfeld New Res. 4.

by a little group of stories partly of Judaeo-Christian, and partly Arabian origin. In the beginning Muhammad but followed in their footsteps, but he grasped the political arm and became a figure in the world, while of the others we can now discern but the hazy outlines, though they so largely prepared the way for him.

It is clear also that Muhammad set himself definitely to learn about things Jewish and Christian,¹⁾ and thus undoubtedly himself imported new technical terms from these sources. It has been remarked not infrequently that the Prophet had a penchant for strange and mysterious sounding words,²⁾ and seemed to love to puzzle his audiences with these new terms,³⁾ though frequently he himself had not grasped correctly their meaning, as one sees in such cases as *سكينة* and *فرقان*. Sometimes he even invented words,⁴⁾ such as *سلسبيل* and *تسنييم*, *غسان*.

The foreign elements in the Qur'ānic vocabulary are of three distinct kinds -

(i) Words which are entirely non-Arabic, such as *زنجبيل*, *استبرق*, *فردوس*, *نارق* etc. which cannot by any linguistic juggling be reduced to developments from an Arabic root, or which though seemingly trilateral, e.g. *جبت*, have no verbal root in Arabic. Such words were taken over as such from some non-Arabic source.

(ii) Words which are Semitic and whose trilateral root may be found in Arabic, but which nevertheless in the Qur'ān are used not in the Arabic sense of the root, but in a sense which developed in one of the other languages. Such words as *فاطر*, *مرواح*, *درس*, *بارك* are illustrations. Words

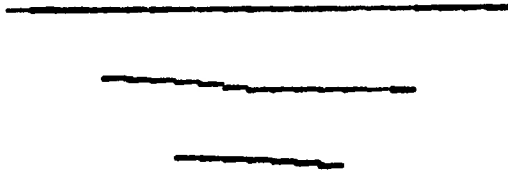
1) Hirschfeld, however, goes a little too far when he says, New Res. 13, "Before entering on his first ministry, Muhammed had undergone what I should like to call a course of Biblical training". 2) Hirschfeld, op.cit. 5: Dvořák Fremdw. 17 who says - "In solchen Fällen haben wir dann nichts anderes anzunehmen, als das Streben Muhammed's, durch die seinen Landsleuten mehr oder weniger unverständlichen Ausdrücke sich selbst den Schein der Gelehrsamkeit zu geben und zu imponieren, vielleicht auch die Absicht, mystisch und undeutlich zu sein": Bell, Origin, 51. 3) C.f. Sūra ci, 1, 2, 6, 7: lxxiv, 27: lxxxvi, 1, 2: lxxxii, 17, 18 etc. 4) Nöldeke Sketches, 38.

of this class when once naturalized in Arabic may and do develop nominal and verbal forms in a truly Arabic manner, and thus frequently disguise the fact that originally they were borrowings from outside.

(iii) Words which are genuinely Arabic and commonly used in the Arabic language, but which as used in the Qur'ān have been coloured in their meaning by the use of the cognate languages. For instance, نور meaning light is a common enough Arabic word, but when used with the meaning of religion as in ix. 32 - "But God determineth to perfect His religion though the unbelievers abhor it", it is undoubtedly under the influence of the Syr. use of ܢܪܐ. So روح used in a theological sense has been influenced by ܦܪܫܐ and in particular روح القدس is obviously the Syr. ܦܪܫܐ ܕܩܕܝܫ¹⁾. So ܡܬܪܬܐ in the sense of metropolis in vi. 92 etc. was doubtless influenced by the Syr. ܡܬܪܬܐ²⁾ and نفس when used as a technical religious term may have come under the influence of the Christian use of ܢܦܫܐ³⁾. Sometimes there is no doubt of the Qur'ānic word being a translation of some technical term in one of the cognate languages. A clear instance is that of ڪلم used of Jesus in iv. 169 etc. where it is obviously of the Syr. ܟܠܡܐ of Jno. i, 1 etc.⁴⁾ which like the Eth. ቃል and the Copt. ⲙⲁⲗⲁ represents the Gk. λόγος. Similarly رسول is doubtless a translation of the Syr. ܡܫܝܚܐ = ἀντιστοχός and يوم and ساعة in eschatological passages translate the ἡμέρα and ὥρα of the Christian eschatological writings.⁵⁾ Casanova⁶⁾ claims that علم in such passages as ii, 140, 114: iii, 17, 54. 88, 59 etc. has a technical meaning associated with كتاب and is opposed to the

1) Mingana Syriac Influence, 85: Pautz Offenbarung, 36: Fraenkel Vocab. 24. 2) Mingana, op. cit. 88: Horovitz, KU, 141.
 3) Mingana, op. cit. 85 4) Margoliouth ERE, x, 540.
 5) Doubtless through the Syr. ܡܬܪܬܐ and ܢܦܫܐ.
 6) Mohammed et la fin du monde, 88 ff.

word ¹⁾ جاهلية , and is thus meant as a translation of ²⁾ γένεσις , and so of Christian or Gnostic origin. So one might go on enumerating words of undoubtedly Arabic origin, but which as used in the Qur'ān have been influenced more or less by the vocabulary of the religions which were so strongly influencing Arabia just before Muḥammad's day and which made such a profound impress on his own teachings. As these, however, can hardly be called foreign words, only in the rarest instances are they included in the following lists.



1) Which Wellhausen Reste 71, m. 1 considered to be a translation of γένεσις as in Acts xvii, 30. See also Casanova 90: Gerock Christologie 104: Nöldeke-Schwally I, 242 n. 10. Lidzbarski ZS, i, 85 ff suggested Gnostic influence here.

2) Again probably through the Syr. ܓܢܝܨܝܨ

أَب

Ixxx, 31.

Herbage

It occurs only in an early Meccan passage describing the good things God has caused to grow on the earth by sending down rain. The early authorities in Islam were puzzled by the word as is evident from the discussion by Tab. on the verse, and the uncertainty evidenced by Jal. and Baid. in their comments, an uncertainty which is shared by the Lexicons (c.f. LA i, 199), and particularly by the instructive story given in Bagh. VII, 175. Suyūṭī Itq. 318 quotes Shaidhala as authority for its being a foreign word meaning grass in the language of اهل الغرب, by which as we gather from the Mutaw. 65, he means the Berber tongue.

There can be little doubt that it is the Aram. ܣܝܬܐ = ܣܝܬܐ of Dan. iv, 9 where the Dagesh forte is resolved into Nun. The ܣܝܬܐ of the Targums is the equivalent of Heb. ܠܝܬ from ܠܝܬ to be green (c.f. Cant. vi, 11: Job viii, 12). Fraenkel Vocab. 24 thought that the Arabic word was a direct borrowing from the Targumic ܣܝܬܐ, but the probabilities seem in favour of its coming rather from Syr. ܥܐܝܬܐ meaning quicquid terra producit. (Mingana Syriac Influence 88). It was probably an early borrowing from the Mesopotamian area.

أَبَابِيل

cv, 3.

In the description of the rout of the Army of the Elephant we read - وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ where أَبَابِيل is said to mean flocks - ܟܪܢܐ Zam., or ܟܪܢܐ Bagh. and to be the plu. of أَبَالَة, which Khafājī Shifā 31 lists as a foreign word whether spelled أَبَالَة or أَبَالَة. The long account in LA. xiii, 5 makes it clear that the philologists knew not what to make of the word.

Burton Pilgrimage ii, 175* quotes a Major Price as suggesting

that the word has nothing to do with the birds but is another calamity in addition, the name being derived from ابيله a vesicle. Sprengel indeed as early as 1794 (see Epitz Die Medizin im Koran, p.76) had suggested a connection of the word with small pox, deriving it from اب = father and ابل = lamentation and stating that the Persians use the word ابله for small pox. This theory has some support in the Tradition that it was small-pox which destroyed Abraha's army,¹⁾ but it is difficult to see how the word could be of Pers. origin for it only occurs in Pers. as a borrowing from Arabic and doubtless from this passage.

Carra de Vaux Penseurs, iii, 398 has a suggestion that it is of Persian origin, and would take the طيرا ابايل as a mistaken reading for تيرابيل = babylonian arrows which caused the destruction of the army. The suggestion is ingenious, but hardly convincing as we seem to know nothing elsewhere of these تيرابيل.

Apparently the word occurs nowhere in the early literature outside the Qur'ān, unless we admit the genuineness of Umayya's line (Trag. 4.1. 3 in Schulthess' ed.), where it also means crowds. If it is to be taken as an Arabic word it may possibly be a case of تركيد الاتباع especially in view of the expression quoted from al-Akhfash جاءت ابلن ابايل. The probability, however, seems in favour of its being of foreign origin, as Cheikho Nasrāniya 471 notes, though its origin is so far unknown.

إِبْرَاهِيمُ

Occurs some 69 times c.f. ii. 118: iii. 30: xlii. 11 etc.

Abraham.

It is always used of the Biblical Patriarch and thus is ultimately derived from Heb. אַבְרָהָם. If the name had come direct from the

1) See Sprenger Life 35.

Heb. we should have expected the form ¹⁾أبرهَام, and as a matter of fact the Muslim philologists themselves recognized that the Qur'ānic form was not satisfactory, for we hear of attempts to alter the Qur'ānic form, and Khafājī Shifā 10 gives variant forms ¹⁾أبراهيم, إبراهيم, and إبراهيم. Moreover we learn from Suyūṭī Muḡhir, i. 138 and Jawālīqī 8 that some early authorities recognized it as a foreign borrowing.

The form إبراهيم cannot be evidenced earlier than the Qur'ān, for the verses of Umayya (ed. Schulthess xxix. 9). ~~Sama'al (ed. Cheikhe 37)~~ and those attributed to Waraqa in Ibn Hishām 149, in which it occurs, are not genuine, and Horovitz KU, 86, 87 rightly doubts the authenticity of the occurrences of the name in the Uṣd al-Ghāba and such works. The form would thus seem to be due to Muḥammad himself, but the immediate source is not easy to determine. The common Syr. form is ܐܒܪܗܝܡ which is obviously the source ²⁾ both the Eth. አብርሃም and the Arm. Աբրահամ. A marginal reading in Lk. i, 55 in the Palestinian Syriac Lectionary of the Gospels reads ܐܒܪܗܡ, but Schulthess Lex. 2 rightly takes this as due to a scribe who was familiar with the Arabic. ³⁾

⁴⁾ Lidzbarski, Johannesbuch 73, compares the Mandaean ܐܒܪܗܡ, which shortened form is also found ܐܒܪܡ [ܐ] in the Christian Palestinian version of Luke xiii. 16 (Schulthess Lex. 2) and may be compared with the ܐܒܪܡ mentioned in Ibn Hishām 352 l. 18 and the Braham b. Bunaj whom Horovitz KU 87 quotes from the Safā inscriptions. The final vowel, however, is missing here. Brockelmann Grundriss I, 256, would derive ܐܒܪܗܝܡ from ܐܒܪܗܡ as ܐܒܪܗܡ from ܐܒܪܡ, by assuming a dissimilation form in Aramaic i.e. ܐܒܪܗܡ. There is no trace of such a form, however, and Brockelmann's choice

1) Sprenger Leben, I, 66: Sycz Eigennamen, 21: Margoliouth in Mos. World, xv
 2) Hübschmann Arm. Gramm. i, 290. 342.
 3) The forms ܐܒܪܗܡ and ܐܒܪܡ found in Bar Hebraeus are also probably of Arabic origin.
 4) See also Ephemeris, ii, 44 n. 1.

of شيطان as illustration is unfortunate as it appears to be a borrowed word and not original Arabic. The safest solution is that proposed by Rhodokanakis in WZKM, xvii, 283 and supported by Margoliouth,¹⁾ to the effect that it has been vocalized on the analogy of Ismā'il and Isrā'il.²⁾ The name was doubtless well enough known in Jewish circles in pre-Islamic Arabic,³⁾ and when Muḥammad got the form اسمعيل from Christian sources he formed ابراهيم on the same model.

ابريق

lvi, 18.

A ewer, or water jug.

Only in the plu. form أَبَارِيقُ in an early Meccan description of Paradise. It was early recognized as a Persian loan word (Siddiqi 13), and is given by Al-Kindī Risāla 85, Tha'ālibī Fiqh 317, Suyūṭī and Jawā-⁴⁾ līqī in their lists of Persian borrowings, as well as by the Lexicons LA xi. 299: TA vi. 286, though some attempted to explain it as a genu-⁵⁾ ine Arabic word derived from برق.⁶⁾

In modern Persian the word is آبریز meaning urn or waterpot.⁷⁾ This would be derived from آب water (=Phlv. 𐬰𐬀 āv or 𐬰𐬀𐬎 āb, i.e. OPers. āpi⁸⁾ Av. 𐬰𐬀 or 𐬰𐬀𐬎 : Skt. 𑖦𑖩, aqua) and ریختن to pour (= Phlv. 𐬵𐬀𐬭𐬎𐬎𐬀 rīkhtāno

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- 1) Schweich Lectures, p. 12: see also Lidzbarski Johannesbuch, 73.
 2) He says - "Die Form ابراهيم dürfte am ehesten aus ihrer Anlehnung an اسمعيل und der Ausgleichung mit demselben zu erklären sein, nach dem bekannten kur'anischen Prinzip, dass Personennamen, deren Träger in irgendwelchem zusammenhange stehn, lautlich auf eine Form zu bringen strebt".
 3) Horovitz KU, 92.
 4) Itq. 318: Mutaw. 146: Mughir, i. 136.
 5) The text of the Mu'arrab (Sachau's ed. p. 17) is defective here, giving the first اِ but not the second. Correcting it by the Itq. we read - اِئِمَّا اَنْ يَكُوْنُ طَرِيقُ الْمَاوِئِمَّا صَبَّ الْمَا عَلَى هَيْئَةِ
 6) Rāghib Mufradāt 43: and see Bagh. on the passage.
 7) Vullers Lex. i, 8 and for further meanings see BQ, 4: Addai Shir 6: ابريق also occurs in Pers. but only as a borrowing from Ar.
 8) In the Behistun inscription, see Spiegel Die altpersischen Keilinsch. p 205.

from an old Iranian root ¹⁾ raek = ²⁾ linquere), as was suggested by Castle and generally accepted since his time. It was from the Phlv. form that the word was borrowed into Arabic the shortening of the ³⁾ ṭ being regular. The word occurs in the early poetry in 'Adī b. Zaid, 'Alqama, and Al-A'shā, and so was doubtless an early borrowing among the Arabs in contact with the court at al-Hīra.

إبليس

ii,32: vii,10: xv,31,32: xvii,63: xviii,48: xx,115: xxvi,95: xxxiv,19 xxxviii,74,75.

Iblīs. ὁ διάβολος - the Devil par excellence.

The tendency among the Muslim authorities is to derive the name from بلس to despair, he being so called because God caused him to despair of all good: - so Rāghib Mufradāt 59 and Tab. on ii, 32. The more acute philologists, however, recognized the impossibility of this, and Zam. on xix,57 says - إبليس ايجى وليس من الابداس كما يزعمون . Jawālīqī Mu'arrab 17 also justly argues against an Arabic derivation.

That the word is a corruption of the Gk. διάβολος has been recognized by the majority of Western scholars.⁴⁾ In the LXX διάβολος represents the Heb. שטן in Zech. iii, but in the N.T. ὁ διάβολος is more than "the adversary", and particularly in the Ecclesiastical writers he becomes the chief

1) West Glossary, 136: Bartholomae AIW, 1479, and see Horn Grundriss 141
 2) Lexicon Heptaglotton, p 23. See Vullers op.cit. Lagarde GA 7: Horn Grundriss 141: but note Vullers ZDMG 1, 627.
 3) Siddiqi 69. On the ground of this change from a to i, Grimme ZA xxvi, 164 looks for S. Arabian influence, but there is nothing in favour of this.
 4) Geiger 100: von Kremer Ideen, 226 n: Fraenkel Vocab. 24: Sprenger Leben, II, 242: Wensinck EI II, 351: Rudolph Abh. 35: Vullers ZDMG 1, 620: Sacco, Credenze, 61. However, Pautz Offenbarung 69, n 3 and Eickmann Angelologie 26, hold to an Arabic origin, though Sprenger Leben II, 242, n 1, 197, n 2, had pointed out that words of this form are as a rule foreign. Rodwell 341 thinks that though the origin of the word may be Greek, yet the Ar. بلس had some influence in deciding the form of the word in Arabic.

of the hosts of evil. It is in this sense that ابليسى appears in the Qur-'ān, so we are doubly justified in looking for a Christian origin for the word.

One very subtle theory is that it came through the Syriac, the ¹⁾ being taken as the genitive particle, a phenomenon for which there are perhaps other examples, e.g. ܠܗܠܝܠ for δαφωλός (ZA. xxiv, 51) قسطاسى for δικάστης (ZDMG, 1, 620), نظارية for δουλοπρία (Geyer Zwei Gedichte, i, 119 n). The difficulty is that the normal translation of ὁ δαίμων is |ܕܡܢ|, the accuser or calumniator, both in the Peshitta (c.f. Matt. iv) and in the ecclesiastical literature. There is a form ܕܡܢܐ, a transliteration of δαίμων but P.Sm. 874 quotes this only as a Dictionary word from BB.²⁾ There is apparently no occurrence of the word in the old literature, so it was doubtless a word introduced by Muhammad himself. If we could assume that some such form as ܕܡܢܐ was colloquially used among the Aramaic speaking Christians with whom Muhammad came in contact, the above explanation might hold, though one would have to assume that the ܐ had been dropped by his informants.

Grimme ZA, xxvi, 164 suggested that it might have come from S. Arabia, perhaps influenced by the Eth. ደሙድ. This, however, is apparently a rare word in Eth. the usual translation for δαίμων being ስፍላ though sometimes ደሙ is used (Ja. iv, 7: I Pet. v, 8 etc.). Moreover, even if there were anything in Grimme's theory that this was the form that crossed over into Arabia, his further supposition that the ደ was taken to be the S. Arabian ܐ = ذى is very far fetched.

1) So Horovitz KU, 87. Mingana Syriac Influence 89, thinks rather that it was the fault of some early scribe or copyist who mistook the initial Dal for an Alif.

2) The verses in Ibn Hishām 318 and 516 noted by Horovitz, are from the period of the Hīgra and so doubtless influenced by Muhammad's usage. They would seem fatal, however, to Mingana's theory.

أخبار

v. 48, 68: ix. 31, 34.

Plu. of خبر or خبر, - a Jewish Doctor of the Law.

The Commentators knew that it was a technical Jewish title and quote as an example of its use Ka'b al-Ahbā¹⁾, the well known convert from Judaism. It was generally taken, however, as a genuine Arabic word derived from خبر to leave a scar (as of a wound), the علماء being so called because of the deep impression their teaching makes on the lives of their students: so Rāghib Mufradāt 104.

Geiger 49, 53 claims that it is derived from מורה teacher, commonly used in the Rabbinic writings as a title of honour, e.g. Mish. Sanh. 60²⁾ "as Aaron was a Doctor so were his sons Doctors". Geiger's theory has been accepted by von Kremer Ideen 226 n, and Fraenkel Vocab. 23, and is doubtless correct, though Grünbaum ZDMG, xxxix, 582 thinks that in coming into Arabic it was not uninfluenced by the Ar. خبر, اخبار, خير. Mingana Syriac Influence 87, suggests that the word is of Syriac origin (see also Cheikho Nassāniya 191) but this is unlikely. The word was evidently quite well known in pre-Islamic Arabia³⁾ and thus known to Muhammad from his contact with Jewish communities.

آدم

ii. 29-35: III. 30, 52: v. 30: vii. 10, 18, 25-33; 171: xvii. 63, 72: xviii. 48: xix. 59: xx. 114-119: xxxvi. 60.

Adam.

It is used always as an individual name and never like the Heb.

1) The plu. form اخبار is explained by a verse in Ibn Hishām 659 where we learn that his full name was Ka'b b. al-Ashraf sayyid al-Ahbā.

2) Hirschfeld Beiträge 51, translates by "Schriftgelehrte" (c.f. the N.T. γραμματικός = Syr. ܡܠܝܟܐ) and takes it as opposed to the עם הארץ.

3) It occurs in the old poetry, c.f. Horovitz KU 63, and Ibn Hishām 351, 354 uses the word familiarly as well known, c.f. also Wensinck Joden te Madina, 65.

אדם for man in general, though the use of بنو آدم in Sūra vii approaches this usage, (Nöldeke, Schwally I, 242). It is one of the few Biblical names which the early philologists such as Jawālīqī (Mu'arrab 8) claimed as of Arabic origin. There are various theories as to the derivation of the name, which may be seen in Rāghib Mufradāt, 12, and in the Commentaries, but all of them are quite hopeless. Some authorities recognized this and Zam. and Baid. on ii, 29 admit that it is a foreign word - اسم أعجمي.

The origin of course is the Heb. אדם, and there is no reason¹⁾ why the name should not have come directly from the Jews, though there was a tradition that the word came from Syriac.²⁾ The name occurs in the Safaite inscriptions (Horovitz KU. 85) and was known to the poet 'Adī b. Zaid, so it was doubtless familiar, along with the Creation story, to Muḥammad's contemporaries.

إدريس

xix. 57: xxi. 85.

Idrīs.

He is one of the Prophets casually mentioned in the Qur'ān, where all the information we have about him is (i) that he was a man of truth (xix.57), (ii) that God raised him to "a place on high" رَفَعْنَاهُ مَكَانًا عَلِيًّا (xix.58), and that being steadfast and patient he entered God's mercy (xxi. 85).

The Muslim authorities are agreed that he is أخنوخ, i.e. אֶחְנוֹךְ³⁾ the Biblical Enoch, a theory derived not only from the facts enumerated above, but from the idea that his name إدريس is derived from دَرَسَ to study - both Jewish and Christian legend attributing to Enoch the mastery of occult wisdom.⁴⁾ The fallacy of this derivation was, however, pointed out

1) Ibn Qutaiba Ma'ārif 180 (Eg.ed.) notes a Variant Reading إيدام which may represent a Jewish pronunciation. 2) Sycz Eigennamen 18.
3) Tha'labi Qisas 34. 4) אָנַח of course means to instruct, to initiate (c.f. חָנַךְ) and may have suggested the connection with دَرَسَ.

by some of the philologists, as Zam. on xix. 57 shows, and that the name was of foreign origin was recognized by Jawālīqī Mu'arrah 8, which makes it the more strange that some Western scholars such as Sprenger Leben, II, 336¹⁾ and Eickmann Angelologie 26 have considered it to be a pure Arabic word.

Nöldeke has pointed out, ZA. xvii. 83, that we have no evidence that Jews or Christians ever called Enoch by any name derived from עֲנוֹךְ or ܐܢܘܚܐ, and though Geiger 105, 106 thinks the equivalence of ܐܢܘܚܐ of xix.28 with the μετέθεκεν αὐτὸν ἐν ὄρεσιν of Heb. xi.5, from the Midrash, sufficient to justify the identification, we may well doubt it. Casanova JA 1924, vol. ccv. p 358 suggested that the reference was to Ἑσπερας which through a form Ἑσπας became ادریس²⁾, and Allbright imagines that it refers to Hermes-Poemandres, the name being derived from the final element in the Greek name Ποιμάνδρης. Neither of these suggestions, however, comes as near as that put forward by Nöldeke in ZA. xvii. 84, that it is the Arabic form of Ἀνδρείας filtered through a Syriac medium.³⁾ In Syriac we find various forms of the name ܐܢܘܚܐ and ܐܢܘܚܐ, this latter being^{the form} in Xian-Palestinian, and from this by the coalescing of the n and d we get the Ar. ادریس. Grimme ZA. xxvi, 164 suggested a S. Arabian origin but there is no trace of the word in the inscriptions and the Eth. አንደርክ has nothing in its favour.

أَرِيكَ

xviii, 30: xxxvi. 56: lxxvi. 13: lxxxiii. 23, 35.

Couches. Plu. of أَرِيكَ.

1) He seems to base this on the occurrence of the name Abū Idrīs, but see Horovitz KU. 88.

2) Journal of Palestine Oriental Society, II, 197-198 and in AJSL 1927, p235 (n.

3) Nöldeke's earlier suggestion in ZDMG xii. 706, was that it might stand for Ὁμόσπος, but in ZA xvii. he refers it to the πρῶτος Ἀνδρείου and thinks the lifting him "to a place on high" may refer to the saint's crucifixion. R. Hartmann in ZA xxiv. 315, however, recognized this Andreas as the famous cook of Alexander the Great.

We find the word only in passages descriptive of Paradise. The Muslim authorities as a rule take it as an Arabic word derived from ك,¹ but their theories of its derivation are not very helpful as may be seen from Rāghib Mufradāt 14 or the Lexicons LA, xii. 269: TA. vii, 100. Some early philologists concluded that it was foreign, and Suyūṭī Itq. 318 says that Ibn al-Jawzī gave it as an Abyssinian loanword, and on p. 310 has the interesting statement - "Abū 'Ubaid related that Al-Ḥasan said - We used not to know the meaning of الكراني until we met a man from Yemen who told us that among them an أريكة was a pavilion containing a bed"

Addai Shir 9 says that it is the Pers. کرانی, by which he probably means کرانی throne the colloquial form for کران (Vullers Lex. i, 141) but there does not seem to be anything in this. There is nothing in Eth. with which we can relate it, and the probabilities are that it is of Iranian origin, especially as we find it used in the verses of the old poets e.g. al-A'shā, who were in contact with Iranian culture (c.f. Horovitz Paradise, 15).

كراني

lxxxix. 6.

Iram: the city of the people of 'Ad.

The number of Variant Readings for this إرم ذات العماد in إرم suggests of itself that the word was a foreign one of which the Exegetes could make nothing. The older theory among scholars was that it was إرم¹⁾ but the story is clearly S. Arabian as is clear from xlvi. 20, and as a matter of fact Hamdānī (ed. Müller, p. 126, 129) mentions two other Irams in S. Arabia, so that the name is doubtless S. Arabian.²⁾ The name is frequently mentioned in the early literature.³⁾

1) Wetstein in his Appendix to Delitzsch's Hiob, 1876: Pautz Offenbarung 273: Sycz Eigennamen, 54: O. Loth ZDMG, xxxv. 628.

2) Müller Südarabische Studien 134 ff: Burgen und Schlösser, p 418.

3) See passages in Horovitz KU, 89, 90.

vi. 74.

Āzar - the father of Abraham.

The consensus of opinion among the Exegetes is that آزر is the name of Abraham's father, and is اسم العجى . It was also well known, however, that the real name of Abraham's father was تارح or تارخ , e.g. Tabarī Annales i, 252: Jawālīqī Mu'arrab 21: TA, III, 12: etc. obviously reproducing the תרח of Gen. xi, 26 etc. In order to escape the difficulty some took آزر to be the name of the idol - اسم صنم¹⁾, or an abusive epithet applied by Abraham to his father. They also have various theories as to the origin of the word, some taking it to be Hebrew (Suyūṭī Itq. 318), some Syriac (Zam. on vi.74), and some Persian (Bagh. on vi.74). Their suggestions, however, are obviously guesses and do not help us at all.

The solution generally found in European works is that which was first set forth by Marraccio in Prodromus iv. 90, that the Talmudic name for Terah, by a metathesis became Ἀθαρ in Eusebius, and this gives the Ar.²⁾ Āzar. This has been repeated over and over again from Ewald and Sale down to the modern Ahmadiyya Commentators, and even Geiger 128, though he does not mention Marraccio, argues that תרח = ארר (LXX. Ἀρρ) by metathesis gives Ἀθαρ and thus آزر, while Dvořák Fremdwörter 38, goes even further in discussing the probability of Gk. θ being pronounced like z. The fact, however, is that Marraccio simply misread Eusebius, who uses no such form as Ἀθαρ.³⁾

1) Vide Suyūṭī 318 and the Commentators. It should be noted that Zam. gives a number of Variant Readings for the word, showing that the earliest authorities were puzzled by it.

2) Geschichte Israels i, 483.

3) The passage reads (Hist.Eccl. ed Schwartz I, iv. p 14) - μετὰ δὲ καὶ τοῦτον ἑτέρου, ὡς δὲ τοῦ Νῶε παῖδων καὶ ἀπογόνων ἑτέρων καὶ τὸν Ἀβραάμ, ὃν ἀρχηγὸν καὶ προπάτορα σφῶν αὐτῶν παῖδων Ἑβραίων ἀνελθεῖ, where the unusual ἑτέρων was apparently misread as Ἀβδρ. C.f. Pautz Offenbarung 242 n.

Hyde in his Historia Religionis veterum Persarum, p 62, suggested that Azer was the heathen name of Abraham's father, who only became known as Terah after his conversion. This heathen name he would connect with the Av. ¹⁾𐬰𐬭𐬀𐬎𐬌 ātar (c.f. Skt. ²⁾अतर and ³⁾𐬰𐬭𐬀𐬎𐬌) Phlv. ātur and the Mod. Pers. ⁴⁾آذر used as the name of the fire-demon, and in the Persian histories given as the name of Abraham's father. Hyde, however, has fallen into error: in not noticing that the name ⁴⁾پسر آذر given to Abraham in the Persian writings simply means "son of the Fire", and has no reference to his father, but is derived from the Qur'ānic account of his experiences in Sūra xxi.

B. Fisher in Bibel und Talmud, Leipzig 1881, p 85 n. suggested that Muhammad or his informants had misunderstood the epithet ⁴⁾הַמֵּצִיט (he who has sprung from the East) applied to Abraham in the Talmud (Baba Bathra 15 a), and taking it to mean "Son of ⁴⁾אור" gave his father's name as ⁴⁾אָר.

The correct solution, however, would appear to be that given by Fraenkel in ZDMG lvi p 72 and accepted by both Horovitz KU, 85, 86 and Sycz Eigennamen 37. In WZKM, iv, 338 Fraenkel suggested that both ⁴⁾אָר and ⁴⁾אָז go back to the Heb. ⁴⁾אֵלֶּיטֹר, and in ZDMG lvi, 72 he argues convincingly that the Qur'ānic form is due to a confusion on Muhammad's part of the details of the Abraham story as it came to him, so that instead of his father ⁴⁾הָרָא he has given the name of Abraham's faithful servant ⁴⁾אֵלֶּיטֹר. Sycz's theory that it was a mistake between two passages ⁴⁾אֵלֶּיטֹר ⁴⁾אֵלֶּיטֹר and ⁴⁾אֵלֶּיטֹר ⁴⁾אֵלֶּיטֹר is a little too remote, but the confusion of names can be held as certain. The ⁴⁾אֵלֶּיטֹר was probably taken as the article, and on the question of vowel change Fraenkel compares the series ⁴⁾אֵלֶּיטֹר, ⁴⁾אֵלֶּיטֹר, ⁴⁾אֵלֶּיטֹר. As there is a genuine Arabic name ⁴⁾عِزَار (Tab. Annales i, 3384: Ibn Sa'd vi. 214) Horovitz KU 86 thinks that Muhammad may have been influenced by this in his formation of the name.

1) Bartholomae AIW, 312. 2) Horn Grundriss 4. 3) In Phlv. ⁴⁾𐬰𐬭𐬀𐬎𐬌 Atarō is the Angel of Fire. See West Glossary, p 7. 4) Vullers Lex. i, 380.

أَسَاطِيرُ

vi. 25: viii. 31: xvi. 26: xxiii. 85: xxv. 6: xxvii. 70:
xlvi. 16: lxviii. 15: xxxiii. 13.

Fables, idle tales.

We find the word only in the combination "أساطير، لى" tales of the ancients", which was the Meccan characterization of the stories brought them by Muhammad. Sprenger Leben II, 396 ff. thought that the reference was to a book of this title well known to Muhammad's contemporaries, but this theory has been combated by Nöldeke-Schwally I, 16 ff.¹⁾ and its impossibility becomes clear from a passage in Ibn Hishām 235, where Nadr b. al-Hārith says - "By Allah, Muhammad is no better a raconteur than I am. His stories are naught but tales of the ancients which he writes down just as I do".

The Muslim authorities take it as a form سَطَرَ from أَفَاعِل to write, considering it as a plu. of أَسْطَرَّة or أَسْطَرَّة (Sijistānī 10) or the plu. of a plu. (LA. vi. 28). The verb سَطَرَ, however, as Fraenkel has shown (Fremdw. 250) is a denominative from سَطَر, and this itself is a borrowing from Aram. ܣܬܪ, ܣܬܪܐ (Nöldeke Qorans, 13). It is possible but not probable that أساطير was formed from this borrowed سَطَر.

²⁾ Sprenger Leben, II, 395 suggested that in أساطير we have the Gk. ἱστορία, a suggestion also put forward by Fleischer in his review of Geiger (Kleinere Schriften, II, 119), and which has been accepted by many later scholars.³⁾ The objections to it raised by Horowitz KU 70, are, however, insuperable. The word can hardly have come into Arabic directly from the Greek, and the Sy. ܐܫܬܪܐ occurs only as a learned word (PSm. 298). The derivation from Syr. ܐܫܬܪܐ suggested by Nöldeke-Schwally I, 16 n, is much more satisfactory. ܐܫܬܪܐ (c.f. Aram. ܣܬܪܐ) is the equivalent of

1) See also Hirschfeld New Researches 22, 41 ff.

2) Vide also his remarks in JRAS, Bengal, xx.119, and see Freytag Lexicon, sub. voc.

3) Vollers ZDMG li. 312: ~~ܐܫܬܪܐ~~ ܐܫܬܪܐ.

the Gk. $\chiειρογραφον$ ¹⁾, and is a word commonly used in a sense in which it can have come into Arabic. It was doubtless borrowed in this sense in the pre-Islamic period,²⁾ for in a verse of the Meccan poet 'Abdallah b. az-Ziba'ra, quoted in 'Ainī IV. 140, we read — الهى قصيًا عن المجد الاساطير — "the stories have averted Qusay from glory".

In S. Arabian, as Müller points out (WZKM i, 29) we have 𐩦𐩣𐩪𐩬 meaning an inscription, and it is not impossible that there was S. Arabian influence on the form of the word.

أسباط

ii, 130, 134: iii. 78: iv. 161: vii. 160.

The Tribes. Plu. of سبط

It occurs only in Madinan passages and always refers to the Children of Israel. In vii, 160 it is used normally of the Twelve Tribes, but in all the other passages the أسباط are spoken of as recipients of Revelation and one suspects that here Muḥammad is confusing the Jewish use of "the Twelve" for the Minor Prophets as well as for the Twelve Tribes.³⁾

The philologists derive it from سبط a thistle, their explanation thereof being interesting if not convincing (LA. ix, 172). Some, however, felt the difficulty, and Abū'l-Laith was constrained to admit that it was a Hebrew loan word (Suyūṭī Itqān 318: Mutaw. 58). The ultimate source⁴⁾ of course is the Heb. שבט and Geiger 141, followed by many later scholars has argued for the direct borrowing from Hebrew. Fraenkel, however, not-

1) C.f. cheirographum dubium as contrasted with cheirographum validum.

2) So Mingana Syriac Influence, 89.

3) Vide Sprenger Leben II, 276 who thinks Muḥammad took it to be a proper name, which, however, is unlikely in view of vii. 160 (Hirschfeld Beiträge 41).

4) Fraenkel Vocab. 21: Pautz Offenbarung 124 n: Hirschfeld Beiträge 41: Horowitz KU 90.

ed the possibility of its having been borrowed through the Syr. ܡܢܗܪܐ and Mingana Syriac Influence 86 definitely claims it as a Syriac loan word. It is impossible to decide.

There does not seem to be any well-attested pre-Islamic example of the use of the word, for the case in Samau'al cannot be genuine, as Nöldeke shows (ZA. xxvii 178), and that in Umayya lv. 7 seems to depend on Sūra lxxxix. 23. This confirms our theory that it was a late introduction by Muḥammad himself.

إِسْتَبْرَقُ

xviii. 30: xliv. 53: lv. 54: lxxvi. 21.

Silk brocade.

Used only in early passages in description of the raiment of the faithful in Paradise. It is one of the few words that have been very generally recognized by the Muslim authorities as a Persian loan word, c.f. Ad-Dahhāk in Suyūṭī Itq. 319: al-Aṣma'ī in Suyūṭī Muzhir I. 137: Sijistānī 49: Jawharī Ṣiḥāḥ: al-Kindī Risāla 85: Ibn al-Athīr Nihāya I, 38. Some took it as an Arabic word, attempting to derive it from برق (c.f. Baid. on lxxvi. 21) but their argument depends on a Variant Reading given by Al-Muḥaisin which cannot be defended (Dvořák Fremdw. 39, 40).

The philologists, however, were in some confusion as to the original Persian form. LA xi. 285 quotes az-Zujjāj as stating it was from Pers. استقره and TA vi. 292 quotes Ibn Duraid to the effect that it is from Pers. استوره, neither of which forms exist. The Qāmūs s.v. برق how-
 2) rightly gives it as from استبره, which Jawharī Ṣiḥāḥ says is from سطبر
 3) meaning غليظ. Pers. استبر, sometimes written اسطبر as Jawharī gives

1) Horovitz also notes this possibility. The Palestinian form ܡܢܗܪܐ quoted by Schwally Idioticon 92, which agrees closely with the Talmudic מנהרה, is not so close to the Arabic.

2) So TA op. cit. and Khafājī in his supercommentary to Baid. c.f. also Addai Shir 10.

3) BQ. 492 defines it as كند، ولا، ين، غليظ.

1) it, is a form of ستبر meaning big, thick, gross, apparently from the root استوار firm, stable, c.f. Skt. स्थिर 2) : Av. staura: 3) Oss. st'ur 4) and Arm. ստար. 5) The Phlv. stavar = thick is used of clothing in eschatological writings, e.g. Arda Viraf xiv. 14. «و درویش و درویش و درویش» "and glorious and thick splendid clothing". Phlv. stavar with the suffix و gives the Mod. Pers. استبرک which BQ. 994 defines as دیبای کده و سطر and Vullers Lex.i. 94 as vestis serica crassior.

6) From Mid. Pers. the word was borrowed into Armenian as ստար and into Syr. as استبرک or استبرک. 7) Ibn Duraid according to TA vi.292 quoted استبرک as a borrowing from Syr. but P.Sm. 294 gives the Syr. forms only as Dictionary words from BA and BB, and there can be little doubt 8) that the word passed directly into Ar. also from the Middle Persian. 9) The Ar. ق represents the Phlv. suffix و, which in Syr. normally became و 10) as we see in such examples as Phlv. avistak = Pers. افستا or افستا which in Syr. is استبرک and in Ar. استبرک (Ibn al-Athīr Nihāya I, 38)

استبرک

ii. 127-134: iii. 78: iv. 161: vi. 84: xi. 74: xii. 6, 38: xiv. 41: xix. 50: xxi. 72: xxix. 26: xxxvii. 112, 113: xxxviii. 45.

Isaac.

-
- 1) Vullers Lex. I, 97.
 2) Lagarde GA. 13. स्थिर means fixed, firm, steady. c.f. Wilson Sanskrit Dictionary, 951.
 3) Bartholomae AIW. 1592: Horn Grundriss p 158: Hübschmann Persische Studien, 74.
 4) For this Ossetian form see Hübschmann ZDMG, xxxix. 93.
 5) Hübschmann Arm. Gramm. i.493. c.f. also Gk. σταυρός.
 6) Hübschmann Arm. Gramm. i.153. The form seems proof that the borrowing was from Pers. and not from Ar. though the passage in Moses Kalan-katuaci which Hübschmann quotes refers to ստար a gift from the Caliph Mu'āwiya I. c.f. Stackelberg in ZDMG xlviii. 490.
 7) Fraenkel Vocab. 25 quotes this as استبرک which is copied by Dvořák Fremdw. 42, and Horovitz Paradies, 16, but neither this form nor the استبرک quoted by Addai Shir, 10, is to be found in the Syriac Lexicons.
 8) Mingana Syriac Influence 88, however, claims that the borrowing was from Syr. into Arabic.
 9) The philologists had recognized, however, that Pers. و did sometimes become ق in Ar. c.f. Sibawaih in Siddiqi 21. 10) West Glossary, 13.

The Biblical Patriarch, who is never mentioned save in connection with one or more of the other Patriarchs, and never in an early passage.

It was early recognized by the philologists that it was a foreign name, c.f. Sībawaih in Siddiqi 20 and LA. xii. 20: Jawālīqī Mu'ar-rab, 9: Suyūṭī Muzhir i, 138: though it was not uncommon in some quarters to regard it as an Arabic word derived from سحي, for Suyūṭī Muzhir I, 140 goes out of his way to refute this. It was even known that it was Heb. c.f. Tha'labī Qisas 76, and indeed Sūra xi. 74 seems to show acquaintance with the popular Hebrew derivation from פנא.

The Arabic form which lacks the initial ' of the O.T. forms פנא¹⁾ and פנא would seem to point to a Christian origin, c.f. Gk. Ἰσάκ, Syr. ²⁾ إيسع or إيسع, though it is true that in the Talmud we come across a פנא (Baba Mezi'a 39^b), showing a form with initial vowel among the Babylonian Jews of the IV Century A.D.³⁾ The name اسحي must have been known before the Qur'ān but no pre-Islamic instances of it seem to occur, for those quoted by Cheikho Naṣrāniya 229, 230 are rightly rejected by Horovitz KU 91.

إسرائيل

Occurs some 43 times. C.f. ii. 38.

Usually it stands for the Children of Israel, but in iii. 87 and xix. 59, it is the name of the Patriarch otherwise called يعقوب.

Some of the Exegetes endeavoured to derive it from سري "to travel by night", because when Jacob fled from Esau he travelled by night, c.f. Tabarī Annales, i. 359 and Ibn al-Athīr. It was very generally recognized as a foreign name, however, (c.f. Jawālīqī 9: Khafājī 11) and

1) Sprenger Leben II. p. 336: Fraenkel ZA xv. 394, and Mingana's note, Syriac Influence, 83.

2) This is the Christian Palestinian form, c.f. Schulthess Lex. 14.

3) Derenbourg in REJ, xviii, 127, suggests that פנא may have been pronounced among the Arabian Jews as פנא.

is given as such by the Commentators Zam. and Baid. on ii, 38.
against

Here also the absence of the initial ' stands/a direct derivation from the Heb. בְּיָדָא and points to a Christian origin, c.f. Gk. ἰσχυρά Syr. ܐܝܬܐ : Eth. አስራኤል. The probabilities are in favour of a Syriac origin, especially in view of the Christian Palestinian forms ܐܝܬܐ; ܐܝܬܐ. (Schulthess Lex. 16). The name was doubtless well enough known to the people of Muḥammad's day though no pre-Islamic example of its use seems to have survived.²⁾

أَسَّسَ

ix. 109.

Founded.

The verbal form أَسَّسَ occurs in ix. 110. The verb is denominative from أَسَّ, a foundation, which Fraenkel Fremdw. 11 noted was an Aramaic borrowing, c.f. Aram. ܐܝܬܐ foundation, and in the Christian Palestinian dialect the verb ܐܝܬܐ = ἰσχυρίσασθαι; ܐܝܬܐ = ἰσχυρίσασθαι and ܐܝܬܐ = ἰσχυρίσασθαι. (Schwally Idioticon, 7), so classical Syr. ܐܝܬܐ (and see Nöldeke Mand. Gramm. 98 n 2.).

أَسْلَمَ

Of frequent use, c.f. ii. 106, 125.

To submit, to surrender.

With this must be taken الاسلام (iii. 17, 79 etc) and the participial form مُسْلِمٌ etc.

The verb سَلِمَ is genuine Arabic, corresponding with Heb. שָׁלַם to be complete, sound: Aram. ܫܠܡܐ, Syr. ܫܠܡܐ to be complete, safe: Ass. shalāmu, to be complete, unharmed. This primitive verb, however, does not occur in the Qur'an. Form II, سَلَّمَ is fairly common, but this is a denominative from سَلَام, and سَلَام as we shall see is a borrowed word.

1) Mingana Syriac Influence 81: Horovitz KU. 91. The Qāmūs as a matter of fact says that all forms ending in سَلَام are سَلَام though Tab. on ii. 38 claims that سَلَام is Heb. 2) All those given by Cheikho Naṣr. 230 are doubtless influenced by Qur'ānic usage.

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(61)

As used in the Qur'ān ¹⁾ **أَسْلَمَ** is a technical religious term, and ²⁾ there is even some development traceable in Muḥammad's use of it. Such a phrase as ³⁾ **مَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ** - in xxxi, 21 seems to give the word in its simplest and original sense, and then **اسلم لرب العالمين** (xl. 68: vi.70 ii.125) and **اسلم له** (xxvii. 45: ii. 127: iii. 77: xxxix. 55) are a development from this. Later, however, the word comes practically to mean "to profess Islam", i.e. to accept the religion which Muḥammad is preaching, c.f. xlviii. 16: xlix. 14, 17 etc. Now in pre-Islamic times **أَسْلَمَ** is used in the primitive sense of "hand over", noted above. For instance in a verse of Abū 'Azza in Ibn Hishām 556 we read - **لَا تُسْلِمُونِي لِأَجْلِ إِسْلَامٍ** - "hand me not over for such betrayal is not lawful" ⁴⁾ The Qur'ānic use is an intelligible development from this sense, but the question remains whether this was a development within Arabic itself or an importation from without.

Margoliouth in JRAS 1903 p. 467 ff. would favour a development within Arabic itself, perhaps started by Musailama; but as Lyall pointed out in the same Journal (p 771 ff), there are historical difficulties in this. Lidzbarski ZS. i.86 would make it a denominative from ساء which he takes as a translation of σωτηρία, but Horovitz KU. 55 rightly objects.

The truth seems to be that it was borrowed as a technical religious term from the older religions. Already in the O. Aram. inscriptions we find that נָחַשׁ as used in Proper Names has acquired this technical religious significance, as e.g. נָחַשׁ־לֵב etc. The same sense is

1) See Lyall JRAS, 1903 p 782.

2) See Lidzbarski's article "Salam and Islam", in ZS.i, 85 ff.

3) C.f. also ii, 106: iii. 18: iv. 124. On the probable genesis of this see Margoliouth in JRAS 1903 p. 473, 474.

4) For other examples see Margoliouth's article, as above.

5) Robertson Smith, Religion of the Semites, 79 ff.

found in the Rabbinic writings (Horovitz KU 55), but it is particularly in Syriac that we find ܐܠܗܐ used precisely as in the Qur'ān, e.g.

ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ "he devoted himself to God and His Church" ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ¹⁾, and one feels confident in looking here for the origin of the Ar. word.

ܐܠܗܐ of course is a formation from this, and was in use in pre-Islamic Arabia.²⁾ ܐܠܗܐ however, would seem to have been formed by Muhammad himself after he began to use the word.

ܐܝܫܡܥܝܠ

ii. 119-134: iii. 78: iv. 161: vi. 86: xiv. 41: xix. 55: xxi. 85: xxxviii. 48.

Ishmael.

The Muslim philologists early recognized that it was non-Arabic as is clear from Zam. on xix. 55, and from its being treated as non-Arabic by Jawālīqī Mu'arrab 9 Khafājī 10: Suyūṭī Muzhir i. 138. Various forms of the name are given - ܐܝܫܡܥܝܠ, ܐܝܫܡܥܝܠ, ܐܝܫܡܥܝܠ and ܐܝܫܡܥܝܠ, the ܐܝܫ in this last form, quoted from Sibawaih in Muzhir i. 132, being significant.

A Christian origin for the word is evident from a comparison of the Gk. Ἰσμαήλ : Syr. ܐܝܫܡܥܝܠ : Eth. ኢሰማኤል with the Heb. יִשְׁמָעֵאל. A form derived from Heb. occurs in the inscriptions of both the S. and N. of the Peninsula. In S. Arabia we find in a Himyaritic inscription³⁾ ܐܝܫܡܥܝܠ = ܐܝܫܡܥܝܠ, c.f. Eth. ኢሰማኤል, and in the Safaite inscription of N. Arabia we find a form ܐܝܫܡܥܝܠ⁴⁾. It is thus clear that the form with

1) The example given by Horovitz, viz. ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ is curiously like ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ.

2) Sūra li. 36: xxii. 77: and note Bagh. VII.192 and Ya'qūbī Hist. I, 259

3) Hal. 193,1 c.f. CIS, IV, i. 55, with other references in Pilter's "Index of S. Arabian Proper Names" PSBA 1917 p 110 and Hartmann Arabische Frage, 182, 226, 252 ff. Derenbourg in his note on this inscription CIS IV, i. 56, takes it as a composite name in imitation of the Heb. but see Müller WZKM iii, 225: ZDMG xxxvii, 13 ff.

4) Dussaud Mission 221: Littmann Semitic Inscriptions, 116, 117, 123: Entzifferung der Safa-Inschriften, 58: Lidzbarski Ephemeris, II, 44.

initial ' was well enough known in Arabia before Muhammad's day, but on the other hand there seems to be no evidence that the form used in the Qur'ān was in use as a personal name among the Arabs in pre-Islamic times.¹⁾ The fact that in the Qur'ān we find يوسف for ʾيوسف and يعقوب for ʾيعקב but اسرائيل for ʾאשראיל and اسماعيل for ʾאסמעיל, just as in Syr. we find ܡܨܝܚܐ and ܡܨܝܚܐܐ but ܡܨܝܚܐ and ܡܨܝܚܐܐ makes it reasonably certain that the Qur'ānic form came from a Syr. source,²⁾ and the form ܡܨܝܚܐ in the Christian Palestinian dialect removes any difficulty which might have been felt of ܡܨܝܚܐ for ܡܨܝܚܐ.³⁾

الأعراف

vii. 44, 46

Al-A'rāf

It is usually taken to mean the wall which separates Paradise from Hell. The philologists were at a loss to explain the word, the two favourite theories being (i) that it is the plu. of عرف used of the mane of a horse or the comb of a cock, and thus a metaphor for the highest part of anything (Zam. in loco: LA xi. 146) or (ii) that it is from عرف to know, and so called because of the knowledge اصحاب الاعراف had of those in the Garden and those in the Fire.

Andrae Ursprung 78 and Lidzbarski ZS ii. 182, would agree that the word is Arabic though translating an idea derived from one of the older religions.⁴⁾ There is difficulty with this, however, and perhaps a

1) The examples collected by Cheikho Nasrāniya 230, cannot, as Horovitz KU 92 shows, be taken as evidence for the pre-Islamic use of the name. The form ʾΕσμενης quoted by Horovitz from Waddington, from an inscription of 341 A.D. may be only a rendering of ʾאסמעיל.

2) Margoliouth Schwēich Lectures 12: Mingana Syriac Influence 82, and c.f. Sprenger Leben, II, 336.

3) Schulthess Lex. 15, and c.f. Horovitz KU 92: Rhodokanakis WZKM, xvii 283.

4) Lidzbarski would take it as an attempt to translate the Mandaean ܡܨܝܚܐ = the watch towers.

1)
better solution is that proposed long ago by Ludolf, viz. that it is the
Eth. አዕረፈ Horovitz paradies objects to this on the ground that Muḥam-
mad does not use أعراف for the souls of the departed, but for the place
where, ^{they} or at least some of them, dwell, which would be ሞፀረፍ. It is by
no means unlikely, however, that Muḥammad understood the verb አዕረፈ ²⁾ used
of the blessed departed, as a place name, for አዕረፈ and ፀረፍት seem much
more commonly used in this sense than ሞፀረፍ. It is even possible that
أعراف is a corruption of ሞፀረፍ. The word would seem to be due to Muḥam-
mad himself, for the occurrence in Umayya xlix. 14 is rightly suspected
by Horovitz to be under Qur'ānic influence.

الله

Of very frequent occurrence.

God.

One gathers from ar-Rāzī Mafatīh I, 84, that certain early Mus-
lim authorities held that the word was of Syriac or Hebrew origin. The
majority, however, claimed that it was pure Arabic, though they set forth
various theories as to its derivation. ³⁾ Some held that it has no deriva-
tion, being مرتجل : the Kūfans in general derived it from 'أَلَّ', while
the Baṣrans derived it from 'أَلَّ', taking 'أَلَّ' as a verbal noun from لَبَّ
to be high or to be veiled. The suggested origins for 'أَلَّ' were even more
varied, some taking it from 'أَلَّ' to worship, some from 'أَلَّ' to be perplexed:
some from 'أَلَّ' to turn to for protection, and others from 'أَلَّ' to be per-
plexed.

Western scholars are fairly unanimous that the source of the
word must be found in one of the older religions. In the Semitic area

1) Ad Historiam Aethiopicam Commentarius, p 207. He writes " أعراف : Mu-
hammedis Limbus, medius inter Paradisum et Infernum locus, receptaculum
mediis generis hominum, qui tantundem boni ac mali in hoc mundo fecerunt.
Id autem aliunde justius derivari nequit, quam à rad-Aethiopica አዕረፈ = re-
quievit, quo verbo Aethiopes de pie defunctis utuntur".

2) Praetorius Beit. Ass. I, 23, however, takes አዕረፈ as a denom. from ለፍ.

3) They are discussed in detail by Rāzī on pp 81-84 of the first volume
of his Tafsīr.

𐤊𐤋𐤁 was a widely used word for deity, c.f. Heb. ֵלֹהִים : Aram. ܐܠܗܐ : Syr. ܐܠܗ : Sab. ܐܠܗ , and so Ar. 'إله' is doubtless a genuine old Semitic form. The form الله however, is different, and there can be little doubt that this, like the Mandaean ܐܠܗܐ , goes back to the Syr. ܐܠܗ (c.f. Grünbaum ZDMG, xxxix. 571: Pautz-Offenbarung 137: Rudolph Abhängigkeit 26: Bell Origin 54: Cheikho Nasrāniya 158: Mingana Syriac Influence, 86). The word, however, came into use in Arabian heathenism long before Muḥammad's time, (Wellhausen Reste, 217). It occurs frequently in the N. Arabian inscriptions, and also in those from S. Arabia, as e.g. 𐩣𐩣𐩣𐩣 𐩠𐩣𐩣 "with all the Gods", in Glaser Abessinien 50,²⁾ as well as in the pre-Islamic oath forms, such as that of Qais b. Khaṭūm given by Horovitz KU. 140, and many in Shanqīṭī's introduction to the Mu'allagāt.

الله

iii. 25: v. 114: viii. 132: x. 10: xxxix. 47.

An invocatory name for God.

The form of the word was a great puzzle to the early Grammarians:³ the orthodox explanation being that it is a vocative form where the final م takes the place of an initial ل. The Kūfans took it as a contraction of ܐܠܗܐ ܡܒܝܚ (Baid. on iii. 25), but their theory is ridiculed by Ibn Ya'īsh I, 181. As a vocative it is said to be of the same class as ھٰمَ come a-long. Khafājī 20, however, recognizes it as a foreign word.

The probabilities are, as Margoliouth notes (ERE. vi. 248), that it is the Heb. ֵלֹהִים which had become known to the Arabs through their contacts with Jewish tribes.

²⁾ Derenbourg in JA, VIII^e Ser. xx. 157 ff wants to find the word in the 𐩣𐩣𐩣𐩣 of a Minaean inscription, but this is usually taken as a reference to a tribal god ܐܠܗ vide Halévy ibid. p 325, 326.

³⁾ C.f. Littmann Entzifferung der thamudenischen Inschriften, p 63 ff.

³⁾ Margoliouth ERE. vi. 248.

إلياس

vi. 85: xxxvii. 123, 130.

Elijah

In xxxvii, 130, for the sake of rhyme, the form is ¹⁾ إِيَّاسِي.

From Jawālīqī Mu'arrab 8 we learn that the philologists early recognized it as foreign, and it is given as such by Suyūṭī Muzhir i. 138: Sijistāni 51: LA. vii. 303. The Heb. forms are אֵלִיָּא and אֵלִיָּא, so it is obvious that the Ar. form must have been derived from a Christian source, as even Hirschfeld Beiträge 56, recognizes.²⁾ The Gk. Ἠλίας or Ἠλίας gives us the final س, but this also appears in Syr. ܐܠܝܐܣ beside the more usual ܐܠܝܐ (P.Sm. 203), and in the Eth. ኤልያስ.

The name was no uncommon one among Oriental Christians before Islam, and Ἠλίας occurs not unfrequently in the Inscriptions.³⁾ We also find an إِيَّاسِي in the genealogy of the poet 'Adī b. Zaid given in Aghānī II 18.⁴⁾ The likelihood is thus that it entered Arabic through the Syriac.

إليسا

vi. 86: xxxviii. 48.

Elisha.

The word is usually treated as though it were يسع and the ال the definite article,⁵⁾ and then derived from يسع or وسع. Tab. on vi. 86 argues against this view, and in the Lexicons, e.g. Jawharī sub. voc. LA

1) Geiger 190: Mingana Syriac Influence 83. Grimme, however, ZA. xxvi. 167, would see S. Arabian influence in the production of this longer form but it is difficult to see much point in his suggestion.

2) So Sprenger Leben, II, 335: Rudolph Abhängigkeit, 47.

3) Lebas-Waddington Nos. 2159, 2160, 2299 etc.

4) Ibn Duraid 20, however, would take this as a genuine Arabic word from يسى, with which Horovitz KU 99 is inclined to agree. In LA, vii. 303, however, where we find this same genealogy we are expressly told - إلياس اسم اعجبي وقد سميت به العرب

5) C.f. Goldziher ZDMG, xxiv. 208.

x. 274, and in Jawālīqī 134 (c.f. Khafājī 215) it is given as a foreign borrowing.

The Heb. ^{שִׁבְלֵי} is near enough to the Ar. to make a direct borrowing possible, but the probability is that it came from a Christian source (Horovitz KU. 152). The Gk. forms are Ἑλίσα, Ἑλισαίη and Ἑλισαίος ^{from} ~~which~~ ^{and} the Syr. ܠܝܫܐ : Eth. አለሳዕ : the probabilities being in favour of a Syr. origin.

ܠܝܫܐ

Of frequent occurrence, e.g. ii, 122, 128: iii. 106 etc.

People, race.

1)
Apparently a borrowing from the Jews. Heb. ^{עַמָּה} is a tribe or people, and the ^{עַמָּה} of the Rabbinic writings is widely used. As the word is apparently not a native Semitic word at all, but the Ass. ummātu: Heb. ^{עַמָּה} : Aram. ^{ܥܡܐ}, ^{ܥܡܐ} : and Syr. [ܠܝܫܐ] seem all to have been borrowed from the Sumerian, ²⁾ we cannot deny the possibility, that the Ar. ^{ܠܝܫܐ} is a primitive borrowing from the same source. In any case it was an ancient borrowing, and if we can depend upon a reading ^{ܠܝܫܐ} ^{ܥܡܐ}, "at the people's cost" in a Safaite inscription (Littmann Semitic Inscriptions p. 407) ⁴⁾ we have evidence of its early use in N. Arabia.

ܠܝܫܐ

iii. 2, 43, 58: v. 50, 51, 70, 72, 110: vii. 156: ix. 112: xlviii. 29: lvii. 27.

Gospel.

It is used always of the Christian revelation, and is particularly associated with Jesus, and occurs only in late Madinan passages. ³⁾

1) Horovitz KU. 52

2) Zimmern Akkadische Fremdwörter, 46: Pedersen Israel, 505 n 5.

3) vii. 156 is perhaps an exception, but though the Sūra is given as late Meccan, this verse seems to be Madinan.

4) See Horovitz KU. 52

Some of the early authorities tried to find an Arabic origin for it, making it a form أَفْعِيلُ from أَفْعِل but this theory is rejected with some contempt by the Commentators Zam. and Baid. both on general grounds, and because of al-Hasan's reading أَنْجِيل, which clearly is not an Arabic form. So also the Lexicons LA, xiv. 171: TA, viii. 128, and Jawālīqī 17 (Khafājī 11) give it as a foreign word derived from either the Heb. or Syr. (c.f. Ibn al-Athīr Nihāya, IV, 136).

Obviously it is the Gk. ἄγγελλον, and both Marraccio and Fraenkel have thought that it came directly into Arabic from the Greek. The probabilities, however, are that it came into Arabic through one of the other Semitic tongues. The Hebrew origin suggested by some is too remote. It is true that in the Talmud we find עֲנַן גִּלְיוֹן for עֲנַן גִּלְיוֹן, but this is merely a transcription of אֲנִיִּל, and the "the Gilyonim and books of the Minim", merely reproduces the Syr. אֲנִיִּל. The suggestion of a Syr. source is much more hopeful. It is true that אֲנִיִּל is only a transliteration of the Gk. ἄγγελλον, but it was much more commonly used than the pure Syr. ܐܢܝܠܐ, and may be assumed to have been in common use among the Christians with whom Muḥammad may have been in contact. Nöldeke has pointed out, however, that the Manichaean forms انگليون of Persian origin,³⁾ and anglion of Turkish origin⁴⁾ still have the Gk. -ων ending, and had the Ar. like these, been derived from the Syr. we might have expected it also to preserve the final ܐ. The shortened form, he points out (Neue Beiträge, 47) is to be found in the Eth. ጠገል, where the long vowel is almost conclusive evidence of the Ar. word having come from

1) Prodromus i. 5 "corrupta Graeca voce."

2) Vocab. 24.

3) Vullers Lex. i. 136: BQ. 88, which latter knows that it is the name of the book of Jesus and the book of Mani - نام کتاب نصار است که انجيل عيسى و نام کتاب مانی. It is curious that Bagh. on iii. 2 gives انقليون as an attempt to represent the Syriac original.

4) In the phrase uluy anglion bitig, c.f. LeCoq SBAW, Berlin 1909 p 1204.

Abyssinia. Grimme ZA xxvi. 164 suggests that it may have entered Arabic from the Sabaeen, but we have no inscriptional evidence to support this. It is possible that the word was current in this form in pre-Islamic days though as Horowitz KU 71 points out, there is some doubt of the authenticity of the verses in which it is found.¹⁾

آي

Of very frequent occurrence. C.f. ii. 37: iii. 9: xxxvi. 33.

A sign.

Later it comes to mean a verse of the Qur'ān, and then a verse of a book, but it is doubtful whether it ever means anything more than sign in the Qur'ān, though as Muhammad comes to refer to his preaching as a sign the word tends to the later meaning, as e.g. in iii. 5 etc. It is noteworthy that in spite of the frequency of its occurrence in the Qur'ān²⁾ it occurs very seldom in the early Meccan passages.

The struggles of the early Muslim philologists to explain the word are interestingly set forth in LA xviii. 66 ff. The word has no root in Arabic, and is obviously, as von Kremer noted,³⁾ a borrowing from Syr. or Aram. The Heb. נֶסֶךְ (c.f. Phon. נֶסֶךְ) from a verb נֶסַךְ to sign or mark, was used quite generally, for signs of the weather (Gen.i.14: ix.12), for a military ensign (Numb.ii.2), for a memorial sign (Josh.iv.6), and also in a technical religious sense both for the miracles which attest the Divine presence (Ex.viii.19: Deut.iv.34: Ps.lxxviii.43) and for the signs or omens which accompany and testify to the work of the Prophets (I Sam. x.7,9: Ex.iii.12). In the Rabbinic writings נֶסֶךְ is similarly used,

1) C.f. Cheikho Naṣrāniya 185.

2) Not more than nine times in Sūras classed by Nöldeke as early Meccan, though many passages in these are certainly to be placed much later, and one may doubt whether the word occurs at all in really early passages.

3) Ideen 226 n: see also Sprenger Leben, II, 419 n, Cheikho Naṣrāniya 181 and Margoliouth ERE x, 539.

though it there acquires the meaning of a letter of the alphabet, which¹⁾ meaning, indeed, is the only one the Lexicons know for the Aram. ܣܢܣ.

While it is not impossible that the Arabs may have got the word from the Jews, it is more probable that it came to them from the Syriac-speaking Christians.²⁾ The Syr. ܣܢܣ, while being used precisely as the Heb. אֵלֶּךָ and translating σημαίνειν both in the LXX and N.T., is also used in the sense of argumentum, documentum (P.Sm. 413), and thus approaches even more closely than ܣܢܣ the Qur'ānic use of the word.

The word occurs in the old poetry, e.g. in Imrū'ul-Qais lxv.i (Ahlwardt Divans.160) and so was in use before the time of Muhammad.

أَيُّوبُ

iv. 161: vi. 84: xxi. 83: xxxviii. 40.

Job.

It is the Biblical Job, and the word was recognized as foreign, e.g. Jawālīqī Mu'arrab 8 followed by Suyūṭī Muzhir i.138. The Exegetes take him to be a Greek, e.g. Zam. on xxi. 83 - رجل يوناني, and Tha'labī Qisas 106 - رجل من روم.

The name would seem to have come into Arabic through a Christian channel, as even Hirschfeld Beiträge 56 admits. The Heb. אֵלֶּךָ appears in Gk. (LXX) as Ἰώβ and Syr. as ܐܝܘܒ, which is obviously the origin of the³⁾ origin of the Ar. form. The name appears to have been used in Arabia in the pre-Islamic period. Hess would interpret the אֵלֶּךָ of an inscription copied by Huber (No. 521 l 48) as Aiyub,⁴⁾ and there is an أَيُّوبُ in the genealogy of 'Adī b. Zaid given in Aghānī II. 18, and another Christian of this name is mentioned by an-Nābigha.⁵⁾

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- 1) In Biblical Aramaic, however, ܣܢܣ means a sign wrought by God. c.f. Dan.
 - 2) Mingana Syr. Infl. 86. Note also the Mand. ܣܢܣ = sign. (iii. 33.
 - 3) Rudolph Abhängigkeit, 47.
 - 4) Littmann Entzifferung 15: and see Halévy in JA ser. vii, vol. x p 332.
 - 5) Ahlwardt Divans p 4, c.f. Horovitz KU 100.

بَابُ

Occurs some twenty seven times, e.g. ii. 55: iv. 153.

A door or gate.

Fraenkel Fremdw. 14 noted that it was an early loan word, and suggested that it came from the Aram. ܒܒܐ which is in very common use in the Rabbinic writings. Müller, however, (WZKM, i. 23) on the ground that ܒܒܐ occurs very rarely in Syr. and that the root is entirely lacking in Heb. Eth. and Sab. suggested that it was an early borrowing from Mesopotamia and may have come directly into Arabic. It occurs commonly in the old poetry, which confirms the theory of early borrowing.

بَابِلُ

ii. 96.

Babylon

This sole occurrence of the word is in connection with the story of Harūt and Marūt who teach men magic. It is a diptote in the Qur'ān but LA xiii. 43 takes this to be not because it is a foreign name, but a fem. name of more than three radicals. (c.f. Wāqūt Mu'jam i, 447).

It is of course the Ass. Bab-ilu (Deßitzsch Paradies 212), but through the Syr. ܒܒܐ rather than the Heb. בָּבֶל. The city was well known in Arabia in the pre-Islamic period, and the name occurs in the old poetry, e.g. Mufaddaliyāt (ed. Lyall) p. 133, l. 13, and al-A'shā (Geyer Zwei Gedichte ¹⁾ i. 58), and Halévy would find the name in a Safaite inscription. Horowitz KU 101, notes that Babylon was well known as a centre for the teaching of magic, a fact which we would also gather from the use of the word Bavil in the Manichaean Uigur fragments from Idikut-Schahri. ²⁾

بَارَكْ

vii. 52, 133: xvii. 1: xxi. 71, 81 etc.
To bless.

1) EA. sér. vii. vol. x p 380.

2) ~~WZKM~~ Le Coq SBAW Berlin, 1908 pp 400, 401.

With this should be taken the forms بَرَكَتُ (vii.94: xi. 50,76) and مَبَارَكٌ (iii. 90: vi. 92,156 etc.)

The primitive verb بَرَكَ, which is not used in the Qur'ān means to kneel, used specially of the camel, so that اَبْرَكَ is the technical word for making a camel kneel. In this primitive sense it is common Semitic, so we find Heb. נִכְנַח לַיהוָה "let us kneel before Jehovah": Syr. ܠܝܫܬܢܐ ܕܝܚܝܐ "he knelt upon his knees": Eth. ወከሰብሁ ስራዊ "and they bowed the knee before him". It was in the N. Semitic area, however, that the root seems to have developed the sense of to bless, and from thence it passed to the S. Semitic area. Thus we have Heb. בָּרַךְ to bless: Aram. ܒִּרַךְ to bless or praise: Syr. ܒܪܟܐ to bless or praise: and in Palm. such phrases as ܒܪܟܐ ܕܝܫܡܝܐ ܕܥܠܡܐ (de Vogüé No 94) "blessed be his name for evermore", and ܒܪܟܐ (ibid No 144) "may he bless". From this N. Semitic sense we find derived the Eth. ባረክ to bless, celebrate the praises of, and Ar. بَارَكَ as above, also the formations e.g. Heb. בִּרְכָה : Aram. ܒܪܟܬܐ : Syr. ܒܪܟܬܐ which were taken over as Eth. ባረከት : Ar. بَرَكَتٌ.

بَرَأَ

lvii. 22.

To create.

Note also بَارِئُ creator used of Allāh in ii. 51: lix. 24: and بَرَاءَةُ creation in xcvi.5,6. It will be noticed that the word is only used in very late Madinan passages.

The Ar. root بَرِئَ is to be freed from a defect, i.e. to be sound or healthy (c.f. Heb. בָּרָא), and in a moral sense to be pure. In this sense it is used not infrequently in the Qur'ān c.f. vi 19. In the sense of create, however, it is obviously borrowed from the older religions for it is a characteristic N. Semitic development.¹⁾ Ass. barū

1) Schwally ZDMG liii. 201.

to make or create: Heb. אָרַץ to shape or create: Aram. אָרַץ , Syr. ܐܪܥܐ to create, of which the Ar. equivalent is أَرَى used in the older language¹⁾ for fashioning an arrow or cutting a pen. Similarly أَرِيَّة is not an Arabic development (as is evident from the difficulties the philologists had with it, c.f. LA i,22), but was also taken over from the older religions, c.f. Heb. אֲרִיָּה a thing created: Aram. אֲרִיָּה and אֲרִיָּה. So אֲרִי is from the Aram. אֲרִיָּה, אֲרִיָּה : Syr. ܐܪܥܐ meaning Creator and used²⁾ particularly of God. (Lidzbarski SBAW Berlin 1916 p 1218 n).

Macdonald EI i,303, writing of أَرِي suggests that the borrowing was from the Heb. but the correspondences are much closer with the Aram. (Nöldeke Neue Beiträge 49), and especially with the Syriac (Mingana Syriac Influence 88), so that the probabilities are in favour of its having been taken from the Christians of the North.

أَرِي

xxiii. 102: xxv. 55: lv. 20.

A barrier or partition.

In xxv. 55 and lv. 20 it is the barrier between the two seas (بحرين) where the reference is probably to some cosmological myth. In xxiii. 102 it is used in an eschatological passage, and the Exegetes do not know what the reference is, though as a glance at Tab. will show, they were fertile in guesses.

That the word is not Arabic seems clear from the Lexicons, which venture no suggestions as to its verbal root, are unable to quote any examples of the use of the word from the old poetry, and obviously seek to interpret it from the material of the Qur'ān itself.

Addai Shir 19 sought to explain it from the Pers. پرزن weeping

1) And c.f. the S. Arabian أَرِن to found or build a temple, c.f. ZDMG xxxvii.413.

2) Massignon Lexique technique 52, however, considers it as an Arabic word specialized in this meaning under Aramaic influence.

or crying, but this has little in its favour, and in any case suits only xxiii. 102. Vullers ZDMG 1. 646 makes the much more plausible suggestion that برزخ is a by-form of فرسخ parasang from the Phlv. 𐭥𐭥𐭥𐭥 - farsang Mod. Pers. فرسنگ, which preserves its form fairly well in Gk. παρασάγγης But becomes Aram. פרסא or פרסה ¹⁾: Syr. ܦܪܨܐ whence the Ar. فرسخ. The ²⁾ Phlv. 𐭥𐭥𐭥𐭥 farsangan of PPG1. 116 means a measure of land and of roads and could thus fit the sense barrier in all three passages.

برهان

ii. 105: iv. 174: xii. 24: xxi. 24: xxiii. 117: xxvii. 65: xxviii. 32, 75.

An evident proof.

In all the passages save xii. 24, and xxviii. 32 it is used in the sense of a proof or demonstration of the truth of one's religious position. In these two cases, one from the story of Joseph and the other from that of Moses, the word refers to an evident miraculous sign from God for the demonstration of His presence and power to him who beheld it. It is thus clearly used in the Qur'ān as a technical religious term.

It is generally taken as a form فعلان from برأ, Form IV of which is said to mean to prove, but the straits to which the philologists are put to explain the word (c.f. Rāghib Mufradāt 44: LA, xvii. 369) show us that we are dealing with a foreign word. Sprenger Leben I, 108 had ³⁾ noted this, but he makes no attempt to discover its origin. Addai Shir 21 suggested that it is from the Pers. برهان meaning clearly manifest or well known (c.f. Vullers Lex. i. 352), but this is somewhat remote. The ⁴⁾ origin clearly is, as Nöldeke has shown (Neue Beiträge 58), in the Eth. ⁵⁾ ብርሃን a common Abyssinian word, being found also in Amharic, Tigré and

1) Levy Wörterbuch, IV, 125.

2) See Horn Grundriss 182.

3) Also Massignon Lexique technique 52.

4) Also ibid p 25

5) It is in frequent use even in the oldest monuments of the language.

Tigriña, meaning light, illumination, from a root ʾCʾ cognate with Heb.

בְּרָחָה : Ar. بَرَّحَ. It seems to have this original sense in iv. 174: xii.24 and the sense of proof or demonstration is easily derived from this.

بُرُج

iv. 80: xv. 16: xxv. 62: lxxxv. 1.

Towers.

The original meaning occurs in iv. 80, but in the other passages it means the signs of the Zodiac, according to the general consensus of the Commentators, c.f. Sijistānī 63.

The philologists took the word to be from بَرَّحَ to appear, (c.f. Baid. on iv. 80: LA.iii.33), but there can be little doubt that بُرُج represents the Gk. πύργος (Lat. burgus), used of the towers on a city wall as e.g. in Homer Od. vi. 262 - πύργος ἣν παρὶ πύργος ἠΨηλός. The Lat. burgus¹⁾ as Guidi Della Sede 16 pointed out, is the source of the Syr. بَرْج a turret, and the Rabbinic בורגן, בורגן a resting place or station for travellers. From this sense of stations for travellers it is an easy transition to stations of the heavenly bodies, i.e. the Zodiac. Syr. بَرْج is indeed used for the Zodiac (P.Sm. 475), but this is late and probably under the influence of Arabic usage.

It is possible that the word occurs in the meaning of tower in a S. Arabian inscription (Müller in ZDMG xxx, 688) but the reading is not certain.²⁾ Ibn Duraid 229 also mentions it as occurring as a personal name in the pre-Islamic period. The probabilities are that it was a military word introduced by the Romans into Syria and N. Arabia,³⁾ whence it passed into the Aramaic dialects and thence to Arabia.

بَشَر

Of frequent occurrence, c.f. ii, 23: iii. 20: iv. 137 etc.

To announce good news.

1) So Fraenkel Fremdw. 235, against Freytag and Rödiger who claim that it is a direct borrowing from πύργος. 2) Müller in WZKM 1.28. 3) Vollers in ZDMG 11.312.

The primitive verb بَشَرَ to peel off bark, then to remove the surface of a thing i.e. to smoothe is not found in the Qur'ān though it occurs in the old literature. From this we find بَشَرٌ skin and thence flesh as Syr. ܒܫܪܐ : Heb. בָּשָׂר : Ass. bishru, blood-relation, whence it is an easy transition to the meaning man, c.f. Heb. אָדָם : Syr. ܐܕܡܐ (plu. ܐܕܡܐ = ܐܕܡܐ), and بَشَرٌ in this sense occurs frequently in the Qur'ān.²⁾

The wider use of the root in the Qur'ān, however, is in the sense of to announce good tidings. Thus we have the verb بَشَرَ as above, بُشْرَى good news (ii. 91: iii. 122: viii. 10 etc.): بَشِيرٌ (v. 22: vii. 188 etc.) and بَشْرٌ (vii. 55: xxv. 50, etc) the bringer of good tidings: also مُبَشِّرٌ (ii. 209 etc) with much the same meaning: أُبَشِّرُ (liv. 24) to receive pleasure from good tidings: and مُسْتَبَشِّرٌ (lxxx. 39) rejoicing. This use, however, seems not to be original in Arabic but derived from the older religions. Thus Ass. bussuru, is to bear a joyful message: Heb. הַבְרִיטָה both to bear good tidings and to gladden with good tidings: הַבְרִיטָה ³⁾ to receive good tidings.

The S. Semitic use of the word seems to be entirely under the influence of this Jewish usage. In Eth. the various forms በሰረ to bring a joyful message, አበሰረ to bring good tidings, ተበሰረ to be announced, በሰረተ good news, አበሰረ one who announces good tidings, are all late and doubtless under the influence of the Bible. So the S. Arabian ሰጠ to bring tidings and ሰጠ tidings (c.f. ZDMG, xxx, 672) are to be considered of the same origin, especially when we remember that the use of ሰጠ is in the Rahmān inscription. The Syr. ܒܫܪܐ has suffered metathesis, but in the Christian Palestinian dialect we find ܒܫܪܐ to preach, used just as

1) So Sab. ሰጠ and Eth. ሰጠ but these are apparently developed late under Jewish or Christian influence. 2) And note بَاشَرَ to go in unto a wife (ii. 183 only) with Heb. בָּשָׂר membrum virile: Syr. ܒܫܪܐ per euphemismum de pudendis viri et foeminae.

3) Also הַבְרִיטָה tidings = Ar. بَشْرَى and بَشَارَة, which latter, however, is not Qur'ānic.

بَشْر in iii. 20: ix. 34 etc. and so بَشْر = βασιλειον, where again the influence is undoubtedly Jewish.

The probabilities are that the word was an early borrowing and taken direct from the Jews, though in the sense of to preach the influence was probably Syriac.¹⁾

بعل

xxxvii. 125.

Baal

The word occurs in the Elijah story and as a proper name undoubtedly came to Muḥammad from the same source as his الياس. As this was from the Syr. we may conclude that بعل is from the Syr. بعل.²⁾ On the question of the word in general the authorities differ. Robertson Smith³⁾ argued that the word was a loan word in Arabia, but Nöldeke (ZDMG xl.174) and Wellhausen (Reste 146) claim that it is indigenous. It is worthy of note that Suyūṭī Itq. 310 states that بعل meant ب, in the dialects of Yemen and of Azd, and as such we find it in the S. Arabian inscriptions, e.g. Glaser 1076,2 xox 100 "Lord of Teri'at". In any case from the Nabataean inscriptions⁴⁾ we learn that the word was known in this sense in Arabia long before Muḥammad's time.

بعبير

xii. 65,72.

A full grown camel.

It occurs only in the Joseph story, and Dvořák Fremdw. 18 is doubtless right in thinking that its use here is due to Muḥammad's sources. In the Joseph story of Gen. xlv. 17 the word used is בטר, and in the Syr. ܒܬܪ, which means originally cattle in general, and then any

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- 1) As probably the Phlv. basariā, PPGl. 95.
 - 2) So Horovitz KU, 101, and see Rudolph Abhängigkeit 47 n.
 - 3) Religion of the Semites (2 ed.) 100 ff, Kinship, 210
 - 4) See Cook Glossary, 32: Lidzbarski Handbuch, 240, 241.

beast of burden. It is easy to see how the word was specialized in Ar. to mean camel, the usual beast of burden in that country, and as such it occurs in the old poetry. There seems no reason to doubt the conclusion of Dvořák Fremdw. 46, that Muḥammad's informant hearing the word in the story as he got it from a Jewish or Christian source, passed the word on as though it had its specialized Ar. meaning of camel.

بَغَالٌ

xvi. 8.

Mules. Plural of بَغْلٌ.

Khafājī 44 shows that some of the Muslim philologists suspected that it was non-Arabic. The root is clearly not Arabic and Hommel Säugethiere 113 noted it as a borrowing from Abyssinia, where the mule was as characteristic an animal as the camel is in Arabia. Fremdw. Fraenkel/110 accepts this derivation, and Nöldeke Neue Beiträge⁵⁸ has established it. The word is common to all the Abyssinian dialects - c.f. Eth. and Tigré ባፋል Amharic ባፋሉ and ባፋሉ: Tigrīña ባፋሊ. The غ for ق is not an isolated phenomenon as Hommel illustrates.

بَلَدٌ

ii. 120: iii. 196: vii. 55, 56 etc. Also بِلْدٌ - xxv. 51: xxvii. 93: xxxiv. 14 etc.

Country, region, territory.

The verb بَلَدٌ in the sense of to dwell in a region is denominative, and Nöldeke recognized that بَلَدٌ in the sense of a "place where one dwells" was a Semitic borrowing from the Lat. palatium: Gk. παλάτιον. This has been accepted by Fraenkel Fremdw. 28, and Vollers ZDMG, li, 312 and may be traced back to the military occupation of N. Arabia.

بَنَّاءٌ

xxxviii. 36

A builder.

The verb بَنَى to build occurs in the Qur'ān along with certain formations therefrom, e.g. بِنَاءٌ ceiled roof, and مَبْنًى, and it would seem on the surface that بِنَاءٌ is another such formation. Nöldeke Mand. Gramm. 120 n, however, has a suggestion that it is a borrowing from Aram. Fraenkel Fremdw. 255 is doubtful, but thinks that if it is a loan word it comes from the Jewish בנין rather than from the Syr. ܒܢܐ.

بُنْيَانٌ

ix. 110, 111: xvi. 28: xviii. 20: xxxvii. 95: lxi. 4.

A building or construction.

Again it would seem, on the surface, that this word also is from بَنَى to build. Sprenger Leben, I, 108 has noted that words of this form are un-Arabic, e.g. سلطان, نفران, قربان etc. and lead us to look for an Aram. origin. Fraenkel Fremdw. 27 points out that we have in Aram. בנין beside בניא and בניא, and in Syr. ܒܢܐ, meaning building. In Heb. also we find בנין, but as Lagarde Übersicht 205, shows, this is also a borrowing from Aram. We find بُنْيَانٌ in the old poetry so it was doubtless an early borrowing.

بُهْتَانٌ

iv. 24, 112, 155: xxiv. 15: xxxiii. 58: lx. 12.

Slander, calumny.

It is usually taken from بُهت to confound, which occurs twice in the Qur'ān, viz. ii. 260: xxi. 41 (LA. ii. 316: Rāghib Mufradāt 63), though we learn from the Lexicons that some took it from بُهَأَ. Sprenger as we have mentioned above, pointed out the Aram. form of these words ending in -ان and Fraenkel Vocab. 22 saw that بُهْتَانٌ was to be explained from the Aram. ܒܗܬܐ, Syr. ܒܗܬܐ to be or become ashamed, whence ܒܗܬܐ and ܒܗܬܐ to make ashamed, a root connected with the Heb. בָּהַת: Sab. 1) בָּהַת: Ar. بَهت. The borrowing was doubtless from the Syr. where we

1) C.f. בָּהַת evil doer, ZDMG, xxxvii, 375.

have the parallel forms ܠܠܝܡܝܢܝܠܠܝܡܝܢ .

ܒܗܝܡܐ

v. 1: xxii. 29, 35.

Animal.

A very late word, occurring only toward the very end of the Ma-dina period, and used only in connection with legislation about lawful and unlawful meats. It is well known that these food regulations were formed under Jewish influence,²⁾ so that it is significant that the word in the Jewish legislation (Lev. xi) is בְּהֵמָה .

The root of the word is probably a form ܒܗܡ which we find in Eth. ባሕሙ to be dumb, connected with Ar. أبم and استبهم , both of which refer to incoherence or ambiguity of speech. The Lexicons, however, are troubled about the word, c.f. LA. xiv. 323, and there is little³⁾ doubt that it was a direct borrowigg from the Jewish בְּהֵמָה .

ܒܘܪ

xxv. 19: xlviii. 12.

Ignorant.

The phase ܒܘܪ in these two passages was a complete puzzle to the Commentators. As we find a verb ܒܘܪ to perish in xxxv. 11,16 and the noun ܒܘܪܐ in xiv. 33, most of the early authorities endeavoured to explain ܒܘܪ from this and make it mean destruction, c.f. Tab., Zam., Baid. and Bagh. on the verses. There was some philological difficulty over this, however, which Suyūṭī Itq. 311 endeavours to avoid by claiming that it is a dialectal form, meaning ܡܕܝܢܐ in the dialect of 'Umān, a theory which seems also to have been followed by Al-Akhfash (LA. v. 153).

1) P.Sm. 461. Wellhausen in ZDMG lxvii. 633 also decides in favour of an Aram. origin for the word.

2) Rudolph Abhängigkeit, 61.

3) Addai Shir 30 suggests that it is from the Pers. بهمن which is absurd.

Hirschfeld Beiträge 40 suggests that it is the Aram. בור and like אֲבִי (vii. 156, 158 etc) is a translation of עם הארץ¹⁾. In the Rabbinic writings בור means a boorish, ignorant and uncultured person, e.g. Yoma 37 a הוא הולך כנגד רבו הריוה בור "he who walks ahead of his teacher is a boor", or Pirke Aboth ii. 6 אין בור ירא חטא - "No boorish fellow fears sin", and corresponds with the Aram. בורא used e.g. in the Targums on Prov. xii 1 or Lev. Rabba, § 18, where the uncultured are contrasted with the learned.

Precisely similar in meaning is the Syr. ܒܪܐ, as when Paul in II Cor. xi, 6 says ܒܪܐ ܐܝܢ ܐܢܝܝܢ "uncultured am I in speech (but not in knowledge) - ܒܪܐ ܐܝܢ ܐܢܝܢ , referring to his difficulties with the Greek tongue. So Ephraem uses ܒܪܐ ܐܝܢܐ, and Mingana Syriac Influence 93, thinks that the Qur'ānic بر is of Syr. rather than Jewish origin. It is really impossible to decide. The word occurs in the old poetry e.g. Ḥassān (ed. Hirschfeld xcvi. 2) and a verse in LA. v, 153, so it was apparently an early borrowing.

بَيْع

xxii. 41.

Plu. of بَيْعَة, a place of worship.

It was early recognized as a foreign word (Suyūṭī Itq. 320: Mu-taw. 46) and is said by Jawālīqī Mu'arrab 35, to be a borrowing from Persian. One is at a loss to know why Jawālīqī should think it was Persian, when it is so obviously the Syr. ܒܝܥܐ²⁾, unless perhaps we may suggest

1) "Im Munde der Juden war עם הארץ zweifellos ausserordentlich geläufig, nicht minder häufig wohl auch das aram. בור. Die Seltenheit des א Ausdruckes im Korān trotz zahlreicher Gelegenheit ihn zu brauchen, zeigt aber, dass derselbe Muhammed nicht sehr geläufig geworden ist, er wendet öfter das dasselbe besagende 'Ummij an, welches, wie Geiger bereits gefunden hat, die eigentliche arabische Übertragung von 'Am ha'arez darstellt c.f. Geiger 28. 2) This has been generally recognized, c.f. Sprenger Leben, III, 310 n 1: Fraenkel, Vocab. 24: Fremdw. 274: Rudolph, Abhängigkeit 7: Cheikho Naṣrāniya 201.

that he knew of Syrian Churches in Persian territory called by this name and jumped to the conclusion that it was a Persian word. Syr. ܐܬܐ is originally an egg (c.f. Ar. بَيْض : Heb. ביצה : Aram. ܒܝܬܐ) and then was used metaphorically for the top of a rounded arch - ܐܬܐ ܕܡܕܢܚܐ and so for the domed buildings used for worship.

The word was well known in pre-Islamic times ~~and occurs~~ and occurs not infrequently in the old poetry, e.g. Diwan of the Hudhailites ed. Kosegarten 35, and may be assumed to have entered Arabic from the Mesopotamian area. It is interesting that the Traditional Exegesis of the Qur'ān seems to favour the word in xxii - 41 being referred to معبد النصارى though some thought it meant كنيسة اليهود, c.f. Zam., Baid., Tab. in loco and TA v. 285, Sijistānī 65.

تَابَ

Occurs very frequently.

To repent towards God.

Besides the verb تاب should be noted تَوْبٌ and تَوْبَةٌ repentance and تَوَّابٌ the relenting, used as a title of Allāh.

The word is undoubtedly a borrowing from the Aramaic (c.f. Halévy in JA. Ser. vii. vol. x, p. 423), for the Semitic root which appears in Heb. as נָב is in S. Semitic found as Sab. ܢܒܐ ; Ar. تاب and only normally appears with ^{initial} ~~final~~ ܢ in Aram. ܢܢ : Syr. ܬܢ. The Ar. تاب particularly in the derived sense of recompense, is used not infrequently in the Qur'ān, c.f. iii. 139: iv. 133: xviii. 42 etc.

1)
Fraenkel Vocab. 22 noted that the word was Aram. but did not enquire further as to its Jewish or Christian origin. The balance of probability seems in favour of Hirschfeld's suggestion, Beiträge 39, that it is of Jewish origin, though in face of Syr. ܬܢ and ܬܢܐ penitent

1) So Fremdw. 83: P.Sm. 4399: Massignon Lexique technique, 52.

2) Also Pautz Offenbarung 157 n 4.

(ὁ μετανοῶν), penitence, one cannot absolutely rule out the possibility of a Christian origin.

تَابُوتْ

ii. 249: xx. 39.

An ark, or chest.

In ii. 249 تَابُوتْ means the Ark of the Covenant of the time of Samuel and Saul, the Heb. אֲרוֹן , and in xx. 39 the Ark of papyrus, the אֲרוֹן הַיָּדָבָר , in which the infant Moses was committed to the water.

The Muslim authorities invariably treat it as an Arabic word, though they were hopelessly at sea as to its derivation, some deriving it from تاب (LA i. 227: TA i. 161): Some from تبت (LA ii. 322: Sahāh): others from تبه (Ibn Sīda in TA ix. 381), while 'Ukbarī Imlā' 69 frankly says - لا يعرف له اشتقاق .

The ultimate origin of course is the Heb. אֲרוֹן which is used for Noah's ark in Gen. vi. 14: ix. 18 (Gk. κιβωτός), and the ark of papyrus in which Moses was hidden (Gk. θύβη). In the Mishna אֲרוֹן is used for the Ark of the Covenant, especially in the phrase "coming before the Ark" for prayer, c.f. Mishna Berak. v. 4 עָמַד לְפָנֵי הָאֲרוֹן , and on this ground Geiger 44 would derive تَابُوتْ from the Aram. אֲרוֹןָ which is consistently used in the Targums and Rabbinic literature for אֲרוֹן . Geiger has been followed by most later writers,¹⁾ but Fraenkel Vocab. 24 pointed out that the correspondence is even closer with the Eth. ታቦተ , and Nöldeke Neue Beiträge 49, agrees, although he admits the possibility of a derivation from the Aram. A strong point in favour of the Abyssinian origin is the fact that not only is ታቦተ used to translate κιβωτός in Gen. vi. 14 etc. (c.f. Jub. v. 21), but is also the usual word for the Ark of the Covenant

1) Von Kremer Ideen 226 n: Sprenger Leben II, 257 n: Fleischer Kleinere Schriften, i. 276 n: Hübschmann ZDMG xlv. 260. The Arm. ԹԱԲՈՒՏ (Hübschmann Arm. Gramm., i. 153) is from the Pers. تَابُوت but this is itself a direct borrowing from Ar. Geiger had been preceded in this suggestion by de Sa-cy in JA 1829 p 178.

(c.f. Ex. xxv. 10), and is still used in the Abyssinian Church for the ¹⁾ box containing the sacred books and vessels.

تَبِعَ

xliv. 36: 1. 13.

Title of the Kings of the Himyarites.

2) The philologists would derive the word from تَبِعَ to follow and explain the title as meaning that each king followed his predecessor, c.f. Bagh. on xliv. 36.

Fraenkel Vocab. 25 connected it with the Eth. ተባ strong, manly, and Nöldeke in Lidzbarski's Ephemeris, II, 124 supports the connection. The word itself, however, is clearly S. Arabian, and occurs in the inscriptions in the compound names ḥḥ-nḥ, ḥḥ-nḥ-nḥ etc. Hartmann in ZA, xiv. 331-337 would explain it from ḥḥ-nḥ, but this seems very unlikely, and everything is in favour of Nöldeke's theory above. The word was apparently well known in pre-Islamic Arabia, for it occurs not infrequently in the old poetry.³⁾

تَبِيرٌ

xvii. 7: xxv. 41.

Utter destruction.

It is the verbal noun from تَبَرَّ an intensive of تَبَرَّ to break or destroy, other forms from which are found in vii. 135, تَبَرُّ and lxxi. 29. تَبَرُّ. Suyūṭī Itq. 320 tells us that some early authorities thought that it was Nabataean. By Nabataean he means Aramaic, and we do find Aram. ܬܒܪܐ: Syr. ܬܒܪܐ, to break, which are the equivalents of Heb. שָׁבַר: Ass. šabāru: Sab. ܫܒܪܐ: Ar. تَبَرَّ: Eth. ተባ. This is fairly clear evi-⁴⁾

1) Dufton, Narrative of a Journey through Abyssinia, London 1867, p 88.

2) Lidzbarski Ephemeris, I, 224 says - "Ich halte diese Erklärung für möglich, nicht wie Hartmann und Mordtmann für gesichert". See also Glaser Altjemenische Studien, I. 3.

3) See Horowitz KU. 102, 103.

4) See Mordtmann Himjar. Inschr. 74: Müller Hof. Mus. I. 1 26.

dence that Ar. تجر is a secondary formation and in all probability from the Aram. as Fraenkel Vocab. 25 noted.

تِجَارَةٌ

ii. 15, 252: iv. 33: ix. 24: xxiv. 37: xxxv. 26: lxi. 10: lxii. 11.

Merchandise.

It will be noticed that the word occurs only in late passages. In three passages (ii. 15: iv. 33: xxiv. 37) it bears the sense of trafficking rather than merchandise or the substance of traffic, and this latter is perhaps a derived sense. The word تاجر merchant does not occur in the Qur'ān, nor any derived verbal form.

There can be no doubt that the word is from the Aram. Fraenkel ¹⁹² Fremdw. thinks that تجارة was formed from the verb تَجَرَّ which is a denominative from تاجر, the form which he thinks was originally borrowed from Aram. In view, however, of the Aram. ܬܗܪܐ : Syr. ܬܗܪܐ, both of which have the meaning mercatura, there would seem no reason for refusing to derive the Ar. تجارة directly. In fact, as Fraenkel's discussion shows (p 181) there is some difficulty in deriving تاجر, a participial form, from Aram. ܬܗܪܐ : Syr. ܬܗܪܐ, and Nöldeke had to suggest a dialectal form ܬܗܪܐ to ease the difficulty. If, however, the original form in Ar. were تجارة from ܬܗܪܐ, and the verb تَجَرَّ a denominative from this, it is easy to see how تاجر a merchant, i.e. "one who traffics", would be formed as a participle from this verb.

That the borrowing was from the Aram. is clear from the fact that the original word was the Ass. tamkaru or tamgaru, whence comes the Armen. ¹⁾ թամկար or թամգար, so that in the Aram. ܬܗܪܐ the doubled ܬ represents an original ܬ, which we find still unassimilated in the Mand.

ܬܗܪܐ. That the word was well known in Arabia in pre-Islamic days is

1) Hübschmann, Arm. Gramm. i. 303.

clear from the fact that we find both ܡܪܚܬܐ meaning merchant and ܡܪܚܬܐ¹⁾ meaning commerce in the N. Arabian inscriptions, and ܡܪܚܬܐ occurs commonly²⁾ enough in the old poetry, particularly in connection with the wine trade.

ܡܪܚܬܐ

vii. 139: xcii. 2.

To appear in glory.

The simple verb ܡܪܚܬܐ to make clear, is cognate with Heb. גלה to uncover: Aram. ܡܪܚܬܐ, Syr. ܡܪܚܬܐ to reveal: and Eth. ገለጽ to manifest, explain: and Form II. ܡܪܚܬܐ to reveal, to manifest occurs in vii. 186: xci. 3. The form ܡܪܚܬܐ, however, which is used once of God revealing Himself to Moses at Mt. Sinai, and once of the brightness of oncoming day, seems to have been formed under the influence of Syr. ܡܪܚܬܐ, which, as Min-gana Syriac Influence 86, points out, had become specialized in this sense, and may have been known in religious circles at Mecca and Madina in this technical sense. It is at least suggestive that LA xviii. 163 uses only Hadīth in explanation of the word.

ܡܪܚܬܐ

lxxxiii. 27.

Tasnim - name of a fountain in Paradise.

The Exegetes derive the word from سَنِمَ to raise. Form II of سَنِمَ to be high, and the fountain is said to be called تسنيم because the water is carried from it to the highest apartment of the Pavilion, c.f. Zam. on the passage, and Tab. quoting Mujāhid and Al-Kalbī, also LA. xv. 199. It is obvious, however, that this is merely an attempt to explain a word that was strange to the Exegetes and which lent itself to explanation as a form تفعيل from سَنِمَ. There is no occurrence of the word earlier than

1) de Vogüé Syrie Centrale No. 4: Cook Glossary 119.

2) Fraenkel Fremdw. 158, 182: Müller in WZKM, i. 27, and note LA. v. 156 with a verse from Al-A'shā.

the Qur'ān, and apparently nothing in the literature of the surrounding peoples from which we can derive it, so Nöldeke is doubtless right when in his Sketches 38, he takes the word to be an invention of Muhammad himself.

تَفْسِيرٌ

xxv. 35.

An explanation or interpretation.

The Exegetes naturally take it as the verbal noun from فَسَّرَ to explain, Form II of فَسَرَ to discover something hidden. Fraenkel Fremdw. 286, however, thinks that in this technical sense فَسَّرَ is a borrowing from the Syr. ܦܫܪ to expound, make clear, which is very commonly used in early Syriac texts in the sense of interpretation of Scripture. This sense of to solve, to interpret from the Aram. ܦܫܪ : Syr. ܦܫܪ to dissolve seems a peculiar development of meaning in Aram., and Heb. פָּשַׁר is a loan word from Aram. ܦܫܪ, so that Ar. فَسَّرَ is doubtless of the same origin, and تَفْسِيرٌ and تَفْسُرٌ were formed from this borrowed verb.

Halévy JA. vii^e Ser. vol. x. p. 412 thinks that he finds the word ܦܫܪܐ interpreter in the Safaite inscriptions, which, if correct, would point to the pre-Islamic use of the root in this sense in N. Arabia.

تَنْوِيرٌ

xi. 42: xxiii. 27.

Oven.

It was early recognized by the philologists as a word of foreign origin. Al-Asma'ī according to Suyūṭī Muzhir i. 135 classed it as a Persian loan word, which was also the opinion of Ibn Duraid as we learn from ¹⁾ Jawāliqī Mu'arrab 36. Tha'ālibī Fiqh 317 gives it in his list of words that are common to both Persian and Arabic, and Ibn Qutaiba Adab al-Kā-

1) Jawāliqī is the source of Suyūṭī Itq. 320: Mutaw. 46: and Khafājī 52.

tib 528 quotes Ibn 'Abbās as saying that it was one of those words which¹⁾ are common to all languages. Some, however, argued for its being an Arabic word from نار or نور, as the Muhīt sub. voce. explains it - "It is said to be Arabic from نور or نار and that its original form was تنور on the measure تفعل, then the , was given Hamza because of the weight of the damma on it, and then the Hamza was suppressed and replaced by another ن so that it became تنور". This was not looked on with favour by the philologists, however, for we read in TA iii. 69. "As for the statements about تنور being from نار or نور and that the ت is an augment, it is all wrong, and Ibn 'Usfūr pointed this out clearly in his book Al-Mumatti' as others have done." This judgment of the philologists is vindicated²⁾ by the fact that تفعل is not a genuine Arabic form at all.

The Commentators differ among themselves as to the meaning of the word, some taking it to mean the "surface of the earth", or "the highest part of the earth", or "morning light" or "oven" (c.f. Tab. on xi. 42). That the word does mean oven is evident from its use in the old poetry e.g. Ḥamāsa 792 -

أَقْرَصُ تَصَلَّى ظَهْرَهُ نَبْطِيَّةً بَتَنُورِهَا حَتَّى يَطِيرَ لَهُ قَشِيرُ

"Is it a loaf which a Nabataean woman bakes in her oven
till the crust rises"

or a verse in Aghānī III, 16, l. 7, and the Lexicons agree that this is the original meaning c.f. Jawharī sub. voc, and LA, V, 162.

Fraenkel Fremdw. 26 suggested that the word came into Arabic from the Aram.³⁾ In the O.T. תנור occurs frequently for furnace or oven, i.e. the Gk. κλίβανος, and the form in the Aram. Targums is תנור corres*

1) So al-Laith in LA, v. 163, and see the comment of Abū Mansūr therein.

2) Roncevalles in Al-Machriq xv. 949 and see LA, v. 163.

3) The Muhīt sub. voc. says that some authorities considered it as of Hebrew or Syriac origin, but he does not mention these, and as he explains it as due to the combination of ن and نور or نار, one may suspect that he is merely copying from the old American translation of Gesenius' Hebrew Lexicon.

ponding with the Syr. ܡܢܠ of the Peshitta and ecclesiastical writings. (P.Sm.) 4473). It also occurs as ti-nu-ri in Assyrian, a form which Dvořák takes to be a borrowing from the Heb. ַנִּיר, but without much likelihood.¹⁾ Closely connected with this is another set of words, Aram. ܡܢܢܐ, Syr. ܡܢܠ : Eth. ጠን : Ar. ٱنّ, with which group Müller would associate the Ass. u-dun-tum. With it again is to be connected yet another set of words - Aram. ܡܢܢ : Syr. ܡܢ smoke: Eth. ጠን = ἄρσις vapour, and Mand. ܡܢܢ furnace.

As the root ܡܢ is not original in any Semitic language, we may turn to the theory of Persian origin suggested by the Muslim philologists. Fraenkel, indeed, though he claims that the Ar. ٱنّ is a borrowing from the Aram. yet thinks that the Aram. is of Persian origin.²⁾ In Avestic we find the word 𐬢𐬀𐬢𐬀𐬭𐬀 tanūra, c.f. Vendidad VIII, 254, and in Phlæ. it is 𐬢𐬀𐬢𐬀 meaning baking oven.³⁾ The word, however, is no more Iranian than it is Semitic, and as Dvořák and Hurgronje point out, the Iranian scholars treat it as a loan word from Semitic.⁴⁾ Now the word occurs also in Armenian, c.f. ԹՆԻՐ oven and ԹՆԻՐԱՆՈՒԼ a bakery, where Hübschmann takes it as a borrowing from Iranian,⁵⁾ and Lagarde as a borrowing from Semitic.⁶⁾

The truth would seem to be that it is a word belonging to the pre-Semitic and pre-Indo-European population of the area and has been taken over into both groups in its original form and with its original meaning. If this is so then there is no reason why the Arabs might not have obtained the word from this primitive source, and not through the Aram.

1) Zeitschrift für Keilschriftforschung I, 119 ff. D. H. Müller WZKM i, 23 is nearer the mark, however, in suggesting that ܡܢ is a borrowing from Mesopotamia from an older form tannūra.

2) Fremdw. 26 c.f. also Nöldeke Sasaniden 165.

3) West Glossary 121.

4) Dvořák op. cit.: Hurgronje WZKM. i. 73. C.f. Bartholomae AIW 638: Haug Parsis 5: Justi Handbuch der Zend-Sprache 1864 p 132: Spiegel ZDMG,

5) Arm. Gramm. i, 155.

6) Zur Urgeschichte der Armenier, 1854 p 813, and Armenische Studien 1877, No. 863. (ix, 191)

تَوَابٌ

ii. 35, 51, 122, 155: iv. 20, 67: ix. 105, 119: xxiv. 10:
xlix. 12: cx. 3.

The Relenting one.

One of the names of God, used only of Him in the Qur'ān and only in Madinan passages.

The Muslim authorities take it as a formation from تَاب . We have already seen, however, that تَاب is a borrowed religious term used by Muhammad in a technical sense, and Lidzbarski in SBAW, Berlin 1916 p 1218, argues that تَوَاب instead of being a regular Ar. formation from the already borrowed تَاب¹⁾, is itself a distinct borrowing from the Aram. The Ass. taiāru he says, was borrowed into Palm., and the Mand. ܬܝܐܪܐ is but a rendering of the same word. Halévy JA. vii^e ser. vol. x p 423 would recognize the word in ܬܝܐܪ of a Safaite inscription, and if this is correct there would be clear evidence of its use thus in N. Arabia in pre-Islamic times.

تُورَاةٌ

iii. 2, 43, 44, 58, 87: v. 47, 50, 70, 72, 110: vii, 156: ix. 112:
xlvi. 29: lxi. 6: lxii. 5.

The Torah.

It is used as a general term for the Jewish Scriptures,²⁾ but particularly as associated with Moses, and in a few passages (iii. 44, 87: lxi. 6 etc.) it seems to have the definite sense of τὸ νόμος . With the possible exception of vii. 156, it occurs only in Madinan passages.

Clearly it represents the Heb. תּוֹרָה , and was recognized by some of the early authorities to be a Hebrew word, as we learn from Az-Zajjāj

1) Lidzbarski admits that Delitzsch Assyrisches Handwörterbuch 703 a, and Zimmern, Akkadisches Fremdwörter 66, had earlier shown the connection between taiaru and تَوَاب

2) Hirschfeld Beiträge 65 would go further. He says - "Der Begriff Tora ist im Koran bekanntlich möglichst weit zu fassen, so dass auch Mischnah und Gebetbuch darunter zu verstehen sind". Geiger 46, on the other hand would limit the meaning of the word to the Pentateuch.

in TA x. 389 and Bagh. on iii, 2. Some, however, desired to make it an Arabic word derived from رعى, a view which Zam. on iii. 2 scouts though it is argued at length in LA. xx. 268 and accepted without question by Rāghib Mufradāt 542. Western scholars from the time of Marraccio Prodro-¹⁾
mus I. 5 have recognized it is a borrowing direct from the Heb., and there is no need to discuss the possible Aram. origin mentioned by Fraenkel Vocab. 23. The word was doubtless well known in Arabia before Muḥammad's time, c.f. Ibn Hishām 659.

رعى

xcv. 1.

Fig.

That the word has no verbal root and was a primitive borrowing was noted by Guidi Della Sede 36, and Fraenkel Fremdw. 148 agrees. The borrowing was probably from the Aram. In Heb. we have רע and Phon. רע²⁾ which appears to have been vowelled רע, but the Aram. רע Syr. رعى, which occurs beside the forms רע and Syr. رعى (usually contracted to رعى, then رعى c.f. Ass. tittu) give us the form we need, and which also are the origin of the Iranian form found in Phlv. رعى which Haug PPG1 217 rightly takes to be a mispronunciation of رعى tīn = ficus. The word occurs in the old poetry, e.g. in a verse of an-Nābigha in LA. xvi. 224, and was doubtless well known in pre-Islamic Arabia.

جاية

xxxiv. 12.

A cistern.

It occurs in the Qur'an in the Solomon story in the plu. form

1) So de Sacy JA. 1829 p 175: Geiger 45: von Kremer Ideen 226 n: Pautz Offenbarung 120 n 1: Hirschfeld Beiträge 65: Horovitz KU 71: Margoliouth ERE x. 540.

2) Müller WZKM i. 26, and see Lagarde's discussion in GGA for 1881.

جَوَابٌ which is modified from جَرَابِي used of the "deep dishes like cisterns"
جنان كالجواب which the Jinn made for Solomon.

Fraenkel in Beit. Ass. iii. 74,75 points out that it is from the Syr. ܐܡܫܐ a cistern or any collection of water. The ج for ق is not¹⁾ without parallels, as Frænkel shows, c.f. جائلق for ܐܡܫܐ. That the word was known in pre-Islamic Arabia is clear from a verse of al-A'shā in Kāmil 4: 14.

جَالُوتُ

ii. 250,-252

Goliath.

There was very general agreement among the Muslim authorities that the name was not Arabic, even Rāghib Mufradāt 94 agreeing that ذلك اعجمي لا اصل له في العربية, c.f. also Jawālīqī Mu'arrab 46: LA ii. 325: TA i. 535.

Obviously جَالُوت is an attempt to reproduce the Heb. גִּלְיָת of the²⁾ O.T. narrative of which the Qur'ānic story is obviously a garbled version. Hirschfeld New Researches 13 suggested that the Qur'ānic form is due to Muhammad's informant having misread the גִּלְיָת of his MS. as גִּלּוּת, which of course it was very easy to do, and vowelizing it גִּלּוּת gave Muhammad his جَالُوت. This is very ingenious, and has in its favour the fact that the Goliath story occurs only in the late Madina period when Muhammad was beginning to pick up more and more detailed information from the Jews. It is difficult, however, to think that any Jewish informant skilled enough to read the Heb. would not have known the Biblical story well enough to have avoided such a mistake, unless indeed he deliberately misled Muhammad.

Like the Aram. ܓܠܘܬ (Syr. ܓܠܘܬ), the word גִּלּוּת means an exile, and in the Talmud, e.g. Sukkah 31 a, the Exilarch is called ܓܠܘܬܐ so

1) Fraenkel Fremdw. 275: Nöldeke Mand. Gramm. 38 n 2: Hoffmann in ZDMG xxxii. 748 and c.f. Hamāsa 244.

2) Geiger 144: Sycz Eigennamen 44.

Horovitz KU 106 suggests that this מִלָּא which must have been commonly used among the Jews of Arabia, may have become confused in Muhammad's mind with the מִלָּא of the Biblical story, and so have given rise to جالوت . In any case we are safe in attributing the introduction of the name to Muhammad himself, for no trace of the name can be found in pre-Islamic days. ¹⁾

جَبَّ

xii. 10, 15.

A well, or cistern.

The word is usually taken as a derivation from جَبَّ to cut off, though exactly how it is to be derived from this root is not clear. Rāghib Mufradāt 82 gives an alternative explanation, that it is so called because dug out of the جوب i.e. rough ground.

It is used only in the Joseph story, where in the O.T. we have בור , but the Targums read גורא or גורא and the Peshitta has ܝܚܡܐ The origin would thus be Aramaic and probably an early borrowing. ²⁾

جَبْت

iv. 54.

Jibt.

It occurs only along with the Ethiopic word Ṭāghūt in the sentence "they believe in Jibt and Ṭāghūt". The Exegetes knew not what to make of it and from their works we can gather a score of theories as to its meaning, whether, idol - صنم , or priest - كاهن , or sorcerer - ساحر , or sorcery سحر , or Satan or what not. It was generally agreed that it was an Arabic word, Baid. e.g. claiming that it was a dialectal form of جيس ³⁾ , a theory that was taken up by Rāghib Mufradāt 83 and others. Some

1) It occurs in a verse of the Jewish poet As-Samau'al, but Nöldeke ZA xxvii. 178 shows that the verse in question is post-Islamic and under Qur'ānic influence.

2) Bräunlich Islamica I, 327 notes that it is a borrowed term. C.f. also Zimmern Akkadische Fremdwörter, 44.

3) جيس itself is a foreign word according to Khafājī 58. Vollers ZDMG li, 296 says from γύψος.

of the philologists, however, admitted that it was a foreign word, c.f. Jawharī sub. voc. LA. ii, 325¹⁾, and from Suyūṭī Itq. 320 we learn that some of them even knew that it was Ethiopic.

Margoliouth in ERE vi. 249 suggested that it was the γλυπτά of the LXX from γλύφω to carve or engrave, which is used to translate ʾōṣ in Lev. xxvi. 1. This assumes that its meaning is very much the same as Tāghūt, i.e. idol, and this has the weight of evidence from the Commentators in its favour. It is a little difficult, however, to see, how the Gk. word would come directly into Ar. without having left any trace in Syriac. It is more likely that Suyūṭī's authorities were right for once, and that it is an Abyssinian word. This has been recognized by Dvořák Fremdw. 50 and Nöldeke Neue Beiträge 48, who shows that ܐܡܪܢ : ܡܢܬ = θεὸς πρόσφατος and in ܡܢܬ we have the form we need.

جبریل

ii. 91, 92: lxvi. 4.

Gabriel.

Always as the Angel of Revelation, and by name only in Madinan passages.

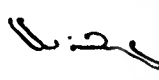
There was considerable uncertainty among the early authorities as to the spelling of the name, for we find جَبْرِئِيلُ, جَبْرِيلُ, جَبْرِيلُ, جَبْرَائِيلُ²⁾ and even جَبْرَائِلُ, جَبْرَائِلُ, جَبْرَائِلُ, جَبْرَائِلُ³⁾ and even جَبْرِينُ and جَبْرِينُ. Suyūṭī Muzhir i. 140 notes that these variants point to its non-Arabic origin, and this was admitted by some of the philologists, c.f. Tab. on ii. 91. Jawālīqī 144 and Khafājī 60.

The ultimate origin, of course, is the Heb. גַּבְרִיאֵל, and in Dan. viii. 16: ix, 21 Gabriel is one of the high angels and the agent of Re-

1) Jawharī's clinching argument is that ط and و do not occur as the first and last radicals of any genuine Arabic word.

2) Vide Jawālīqī Mu'arrab 50, and Baid. and Zam. on ii. 91.

3) See also Ibn Qutaiba Adab al-Kātib, 78.

velation, just as he is in the Qur'ān. There is, however, reason to believe that the Gabriel of the Qur'ān is of Christian rather than Jewish origin, and the form  which is found in the Christian Palestinian dialect,¹⁾ gives us the closest approximation to the Arabic form.


There is some question how well the name was known in Arabia before Muḥammad's time. Gabriel was known and honoured among the Mandaeans,²⁾ which may have been a pre-Islamic element in their faith. The name occurs also in verses of poets contemporary with Islam, but seems there to have been influenced by Qur'ānic usage. Cheikho Naṣrāniya 235 gives an instance of a personal name containing the word, but Horovitz³⁾ KU 107, rightly insists on the incorrectness of this. Muḥammad seems to have been able to assume in his Madinan audience some familiarity with the name, and we may conclude that it came to him in its Syr. form.

جَبِينُ

xxxvii. 103.

The temple, or side of forehead.

The sole occurrence of the word is in the story of Abraham preparing to sacrifice his son, when he laid him down on his forehead. The Exegetes got the meaning right, but neither they nor the Lexicons have any satisfactory explanation of the origin of the word from a root جَبِينُ

Barth. Etymol. Stud. 40 suggested an Aramaic origin, ܐܒܝܢܐ means brow or eyebrow, and is fairly common in the Rabbinic writings. Similarly  is eyebrow and a commonly used word. From either of these it may have been an early borrowing into Arabic.

1) Schulthess Lex. 34.

2) Brandt Mandaer 17, 25. It is interesting to note that Gabrāil occurs in a Persian Manichaean fragment from Turfan, c.f. Müller SBAW, Berlin 1904 p. 351.

3) Tulaiḥa, one of Muḥammad's rival Prophets claimed support from Gabriel (Tab. Annales i. 1890, Beladhorī, 96) but this may have been in imitation of Muḥammad.

جزية

ix. 29

Tribute.

The word is used in a technical sense in this passage which is late Madinan, and looks very much like an interpolation in the Qur'ān reflecting later usage.

In later Islam جزية was the technical term for the poll-tax imposed on the Dhimmis, i.e. members of protected communities, c.f. Sijistānī 101. It is usually derived from جزی and said to be so called because it is a compensation in place of the shedding of their blood, - so Rāghib Mufradāt 91: LA. xviii, 159. It is, however, the Syr. ܝܚܝܬܐ a capitation or poll tax, which though not a word of very common use (P.Sm. 695, 696) was nevertheless borrowed in this sense into Persian as کزیت¹⁾ as Nöldeke Sasaniden 241 n points out.

On the ground of a word 𐭪𐭫𐭪𐭫 in a Minaean text (Glaser 284,3) which may mean tribute, Grimme ZA, xxvi, 161 would take جزية as a borrowing from S. Arabia, but in the uncertainty of the correct interpretation of this text, it seems better at present to content ourselves with Fraenkel Fremdw. 283 in holding to an Aramaic origin.²⁾

جلابيب

xxxiii. 59.

Wrappers. Plu. of جَلَابِيب a large outer covering worn by women.

It is as an article of women's attire that it is mentioned in the Qur'ān, though the Lexicons differ considerably as to the exact meaning, c.f., LA. i. 265.

The difficulty of deriving the word from جَلَب is of course obvious, and Nöldeke Neue Beiträge 53 recognized it as the Eth. ገለገለ from ገለገለ to cover or cloak, which is quite common in the oldest texts. It

1) Vullers Lex. ii. 999.

2) C.f. Schwally Idioticon, 17.

was apparently an early borrowing, for it occurs in the early poetry, e.g. Div. Hudh. xc. 12.

جَنَاحٌ

v. 94: xxxiii. 5, 51: etc. some twenty five times.

Sin, wrong, crime.

A favourite madina word, occurring only in late passages. The favourite phrase is لا جناح على, and it is used as a technical term in Muhammad's religious legislation.¹⁾

The Lexicons give no satisfactory explanation of the word, though they apparently treat it as a genuine Arabic formation. As Hübschmann showed in 1895 in his Persische Studien 162, 212, it is the Pers. گناه.²⁾ through the Pazend gunāh from Phlv. 𐭪𐭭𐭮𐭭 vinās, a crime or sin, as is³⁾ obvious from the Arm. վնաս = ἀνάσθημα in the old Bible translation),⁴⁾ and the fact that venāh still occurs in one of the Persian dialects as a direct descendant from the Phlv. 𐭪𐭭𐭮𐭭.⁵⁾ which is related to Skr. वनाच् vināca and is quite a good Indo-European word. In Phlv. the word is used technically just as in the Qur'ān, and we find such combinations as 𐭪𐭭𐭮𐭭 avanas = sinless (PPG1. 77) = 𐭪𐭭𐭮𐭭𐭭𐭮𐭭 vanāskārīh, = sinfulness, iniquity (West Glossary, 248) and 𐭪𐭭𐭮𐭭𐭭𐭮𐭭 vanāhkār = a criminal, sinner (PPG1 255).

The word was borrowed in the pre-Islamic period and occurs in the old poetry, e.g. in the Mu'allāqa of al-Ḥārith 72 etc. and was doubtless adopted directly into Ar. from the spoken Persian of the period, for the word is not found in Syriac.

جَنَّةٌ

Of very frequent occurrence. c.f. ii. 23, 33, 76. etc.

1) Horovitz KU. 62 n.

2) Vollers hesitatingly accepts this in ZDMG 1,639 (but see p 612 where he quotes it as an instance of sound change), and it is given as a Persian borrowing by Addai Shir 45.

3) Hübschmann Persische Studien 159 and Haug in PPG1 225.

4) Hübschmann Arm. Gramm. i. 248.

5) Horn Grundriss 208. Kurdish gunāh cannot be quoted in illustration as it is a borrowing from Mod. Pers.

Garden

It is used in the Qur'ān both of an earthly garden (liii.16:xxxiv 14: ii. 267 etc.) and particularly as a name for the abode of the Blessed (lxix, 22: lxxxviii. 10, etc.).

In the general sense of garden, derived from a more primitive meaning enclosure, the word may be a genuine Arabic inheritance from primitive Semitic stock, for the word is wide spread in the Semitic area, e.g. Ass. gannatu: Heb. גַּן : Aram. ܓܢܐ , ܓܢܐ : Syr. ܓܢܐ : Phon. ܓܢܐ Eth. ገንደ , though perhaps it was a peculiar N. Semitic development, for Nöldeke Neue Beiträge 42 would derive both the Ar. جنة and Eth. ገንደ from a N. Semitic source.¹⁾

In any case in the meaning of Paradise it is certainly a borrow-²⁾ing from the Aram. and in all probability from the Syr. where we find it specialized in this sense. This Christian origin was vaguely felt by some of the Muslim philologes for Suyūṭī Mutaw. 51 says that Ibn Jubair stated that جنة عدن was Greek and in the Itqān he says that when Ka'b was asked about it he said that جنة in Syriac meant vines and grapes. The word in the sense of garden occurs frequently in the old poetry, but in the sense of Paradise only in verses which have been influenced by the Qur'ān, as Horovitz Paradies 7 shows. In this technical sense it would thus have been adopted by Muḥammad from his Jewish or Christian environment.

جَنَدٌ

Some twenty nine times in various forms. C.f. ii.250: ix.26 etc.

Host, army, troop, force.

1) D. H. Müller, however, in WZKM i,26 opposes the idea that in the general sense of garden it is an Aram. borrowing, as Fraenkel, like Nöldeke holds. He points to the وادي الجنات mentioned by Ḥamdānī 76,111 and the place ضلع الجنات as proving the existence of the word in S. Arabia. These however, may be merely translations of older names. 2) Fraenkel Fremdw 148; Mingana Syriac Influence 85: Horovitz Paradies 7, however, makes a strong plea for a Jewish origin on the ground that גַּן is commoner for Paradise in the Rabbinic writings than in Syriac.

The word has no verbal root in Arabic, the verbs جَنَدَ to levy troops, and جُنِدَ to be enlisted, being obviously denominative, as indeed is evident from the treatment of the word in the Lexicons, c.f. LA. iv. 106.

It is clearly an Iranian borrowing through Aram. as Fraenkel, Vocab. 13 notes, on the authority of Lagarde GA. 24.¹⁾ Phlv. گوند gund²⁾ means an army or troop, is related with Skt. वरुन्दा vrndā,³⁾ and was borrowed on the one hand into Arm. գոնդ army,⁴⁾ and Kurdish جوند village, and on the other into Aram. where we find the גונד of the Baby. Talmud, the Mand. גונד (Nöldeke, Mand. Gramm. 75), and with suppression of the weak n in Syr. ܓܘܢܕܐ. The word may possibly have come into Arabic directly⁵⁾ from the Iranian, but the probabilities are that it was through Aram. In any case it was an early borrowing, for the word is found in the old poetry, e.g. in Al-A'shā (Geyer Zwei Gedichte I, 24) and 'Alqama.

جَهَنَّمَ

Occurs some seventy seven times. c.f. ii. 202.

Hell.

The fact that it was indeclinable as used in the qur'ān early put the philologists on the track of it as a foreign word, Jawālīqī Mu'arrab, 47,48: LA xiv. 378: Baid. on ii. 202: Khafājī 59. Many of these early authorities gave it as a Persian loan word, e.g. Jawharī Siḥāḥ, Rāghib Mufradāt 101, doubtless from the fact that فردوسی was Persian, but others knew it was a Hebrew word, c.f. Suyūṭī Itq. 320, Ibn al-Athīr Nihāya, I, 223.

1) Lagarde, as a matter of fact takes this suggestion back as far as Saint-Martin Memoires I, 28.

2) Dinkard III, Glossary p 6, c.f. بدون گوند "without an army".

3) Horn, Grundriss 179 on the authority of Nöldeke. Hübschmann Persische Studien 83, however, thinks this unlikely.

4) Lagarde GA 24: Hübschmann Arm. Gramm. i,130, and c.f. Hübschmann Persische Studien, 83.

5) Sprenger, Leben, II, 358 n: Vollers ZDMG, I, 611.

The earlier European opinion was that it was from the Heb. ¹⁾ הַרְרָא which in the Talmud becomes הַרְרָא (Buxtorf's Lexicon 206) and is commonly used for Hell. De Sacy in JA 1829 p 175 suggested this, and it has been championed by Geiger 48, who argues that though the absence of the medial h in Gk. γέρρα might not dispose of a Christian origin, since this does appear in the Syr. ܡܪܪܐ and in the Arm. դար derived there-²⁾ from, yet the absence of the final m is conclusive, as this is lacking in both Greek and Syriac but appears in the Hebrew. Geiger has been followed by most later writers,³⁾ but it should be noted that his objections do not apply to the Eth. ገረረ (sometimes ገረረ) which is phonologically nearer the Arabic and a more likely source, as Nöldeke Neue Beiträge 47, has pointed out.⁴⁾

⁵⁾ The word apparently does not occur in the early poetry and was thus probably one of the words which Muhammad learned from contact direct or indirect with Abyssinians.

جُورِي

xi. 46.

The name of the mountain where the Ark rested.

The Commentators know that it is the name of a mountain in Mesopotamia near Mosul, and in this they are following Judaeo-Christian tradition. As early as the Targums we find that the apobaterion of Noah was Mt. Judi, i.e. the Gordyene mountains in Mesopotamia, which Onkelos calls קרי and Jonathan b. 'Uzziel קרי, the Peshitta agreeing with Onkelos.

1) Could this be the origin of the كهر quoted by the philologists as the Hebrew form?

2) Hübschmann Arm. Gramm. i, 290.

3) Von Kremer Ideen, 226 n: Rodwell Koran 189 n: Sycz Eigennamen 16: Margoliouth ERE, x, 540: Sacco, Credenze, 158.

4) ገረረ of course is a borrowing from the Heb. - Nöldeke op.cit. 34. Nöldeke's suggestion of an Eth. origin for جهر has been accepted by Pautz Offenbarung 217 and Rudolph Abhängigkeit 34.

5) The verse in Hamāsa 816 has doubtless been influenced by the Qur'ān.

This ܩܪܕܘ = Syr. ܩܪܕܘ = Arm. Կորդուք¹⁾ - (sometimes ܩܪܕܘ, ܩܪܕܘ²⁾) is supposed to be the province of Kurdistan, and a mountain to the S. W. of Lake Van is identified with the mount on which Noah's ark rested. It is the ܩܪܕܘ ܕܡܪܝܢ of Ptolemy V, 12 (ed. Müller, I, 935), and according to the Talmud, Baba bathra 91 a, Abraham was imprisoned there seven years. This tradition that Qardū and not Ararat was the resting place of the ark is a very old Mesopotamian tradition and doubtless goes back to some ancient Babylonian story.³⁾ The Jewish tradition passed on to the Christians⁴⁾ and from them to the Mandaeans and Arabs.⁵⁾

Mingana Syriac Influence 97 thinks that Muḥammad got his name جودي from a misunderstanding of the name ܩܪܕܘ as he heard it in the story from Syrian Christians. Nöldeke, however, in the Kiepert Festschrift, p 77, makes the much more interesting suggestion, that in the Qur'ānic name we have a confusion between the Mesopotamian ܩܪܕܘ, ܩܪܕܘ and the Arabian جبل الجودي in the territory of Ṭā'ī mentioned by Yāqūt ii, 270, and celebrated in a verse of Abū Ṣa'tara al-Baulānī in the Hamāsa (ed. Freytag p 564). It would seem that Muḥammad imagined that the people of Noah like those of 'Ād and Thamūd were dwellers in Arabia, and Mt. Jūdī being the highest peak in the neighbourhood would naturally be confused with the Qardes of the Judaeo-Christian story.

جزب

v. 61: xi. 20: xiii. 36: xviii. 11: xix. 38: xxiii. 55:
xxx. 31: xxxiii. 20, 22: xxxv. 6: xxxviii. 10, 12: xl. 5, 31:
xliii. 65: lviii. 20, 22.

A party or sect.

1) On the Arm. Korduk see Hübschmann, Arm. Gramm. i, 519.
2) Neubauer Geographie du Talmud, 378 ff. It is now known as Jūdī Dagħ. There is a description of the shrine there in Gertrude Bell's Amurath to Amurath, 1911, pp 292-295.

3) Streck EI, i, 1059: ZA xv. 272 ff. Berossus says it landed πρὸς τῷ ὄρει τῷ Κερδύω.

4) The Jewish Tradition in Fabricius Cod. Pseud. Vet. Test. II, 61 ff: and the Christian tradition in Nöldeke's article "Kardu und Kurden" in Festschrift Kiepert, 1898, p 73.

5) Yāqūt Mu'jam II, 144: Mas'ūdī Murūj i, 74: Ibn Batūta ii, 139: Qazwīnī i. (157.)

The philologers derive it from a verbal root حَزَب but this primitively has quite a different meaning and the sense of divide into parties or حَزَب to form a party are clearly denominative.

The word is doubtless to be explained with Nöldeke Neue Beiträge 59 n, from the Eth. ሕዝብ plu. አሕዛብ ¹⁾ meaning people, class, tribe which in the Ethiopic Bible translates λαός, φυλή, δῆμος and also αἵρεσις as in ሕዝብ: ለዳዎወደግ ስ ለፊገወደግ for the parties of the Sadducees and the Pharisees, which closely parallels the Qur'ānic usage. Nöldeke thinks it probable that the word was first made prominent by the Qur'ān, though from the way Muḥammad makes use of it one would judge that its meaning was not altogether unfamiliar to his hearers. As a matter of fact we find the word in the S. Arabian inscriptions, as e.g. in Glaser 424, 14. 441)H ²⁾ X3ΠΨ ΠXΨḳ "of Raidan and the folks of Ḥabashat", so that it is more likely that it came into use among the Northern Arabs from this area than ³⁾ that Muḥammad got it from Abyssinians.

حَصَد

xii. 47. - also حَصَاد (vi. 142): حَصِيد (xi.102: 1.9): حَصِيدًا (x. 25: xxi. 15).

To reap.

The regular meaning of حَصَد is to twist and in this sense it occurs in the old poetry as in an-Nābigha (Ahlwardt Divans p.11) and Tarafa Mu'allaga 38. The sense of to reap, however, is denominative from حَصَاد, which is a borrowing from حَصَد (Fraenkel Fremdw. 132,133), and the Ar. equivalent of the Aram. ܚܨܐ, Syr. ܚܨܐ is حَصَد to cut, which is further illustrated by the S. Arabian ٱٛٛٛٛٛٛ, the name of the harvest

1) That we have the same form in Amharic, Tigré and Tigrīña seems clear evidence that the word is native Abyss. and not a borrowing.

2) Glaser Die Abessinier im Arabien und Afrika, München, 1895, p 122. Nöldeke op.cit. 60 n. would derive both the Ar. حَزَب and Eth. ሕዝብ from an old S. Semitic form.

3) Horovitz KU 19 thinks it is a genuine Arabic word, though in its technical sense in the Qur'ān perhaps influenced by the Ethiopic.

1)
month.

حصاد is used not infrequently in the old poetry and was probably an early borrowing first used among the Arabs who settled down on the borderlands to an agricultural life.

حصن

lix. 2.

A fortress.

It is only the pl. حُصُون that is found in the Qur'ān, though the denominative verb حَصَّنَ occurs participially in v. 14 of the same Sūra. The passages are late and refer to the Jews of Nadir near Madīna.

The verb is clearly denominative though the philologists try to derive it from a more primitive حصن to be inaccessible (LA. xvi. 275), and Guidi Della Sede, 16 had seen that حصن was borrowed from the Syr.

حصن. Fraenkel Fremdw. 235, 236 agrees with this on two grounds, - firstly on the general ground that such things as fortresses are not likely to have been indigenous developments among the Arabs, and as a matter of fact all the place names compounded with حصن which Yāqūt collects in his Mu'jam are in Syria: secondly on philological grounds, for حصن fortress is not from a root to be inaccessible but from one to be strong,²⁾ which we find in Heb. חָזַק : Aram. חֲזַק : Syr. ܚܨܐ, of which the Ar. equivalent is خَشَنَ to be hard, rough. In the Targums ܚܨܐ is a store or warehouse, but in the Syr. ܚܨܐ is properly a fortress. The word is frequently used in the old poetry and must have been an early borrowing.

حطّة

ii. 55: vii. 161.

Forgiveness.

Both passages are late and were a puzzle to the Exegetes as we see from Baid.'s comment on them. The Exegetes are in general agreed

1) D. H. Müller WZKM, i. 25.

2) And perhaps the Eth. ሐፋላ to build.

that the meaning is forgiveness, and many of the early authorities admitted that it was a foreign word. TA v. 119 quotes al-Farrā as taking it to be Nabataean, and Suyūṭī's authorities take it to be Hebrew (Itq. 320 compared with Mutaw. 58)

As early as 1829 de Sacy in JA iv, 179 pointed out that it was the Heb. חַסְדָּא, which is doubtless correct as Geiger 18 and Hirschfeld Beiträge 54 ff. agree, though Dvořák Fremdw. 55 suggests the Syr. ܐܠܐܐ as a possibility.

حكمة

Occurs some nineteen times, c.f. ii. 123, 146: v. 110.

Wisdom.

It is clearly a technical word in the Qur'ān, being used in its original sense only in ii, 272, but applied to Luqmān (xxxi.11), to David (ii.252: xxxviii.19), to the Prophet's teaching (xvi.126: liv.4), to the Qur'ān (ii,231: iv.113: xxxiii.34: lxii.2), and used synonymously with "revealed Book" (iii.43,75,158: iv.57: v.110: xvii.41: xliiii.63). In connection with it should be noted حَكِيم with its comp. احْكَم.

The root חכנ is of wide use in Semitic, but the sense of wisdom appears to be a N. Semitic development, while the S. Semitic use of the word is more in connection with the sense of govern. Thus in N. Semitic we find Ass. Khakamu = know: Heb. חָכַן : Aram. חֲכַן : Syr. ܠܚܟܡܐ to be wise, and חֲכָמָא wisdom in the Zenjirli inscription. Thus חֲכָמָא¹⁾ and חֲכִים seem undoubtedly to have been formed under Aram. influence. With חֲכָמָא compare Heb. חָכָם : Aram. ܠܚܟܡܐ : Syr. ܠܚܟܡܐ and the Zenjirli חֲכָמָא : and with חֲכִים compare Aram. ܠܚܟܡܐ : Syr. ܠܚܟܡܐ, which as Horovitz KU. 72 notes, is common in the earliest Aramaic period. It is possible that the word came into use from S. Arabia for we find ܠܚܟܡܐ²⁾ in a Qatabanian inscription published by Derenbourg, and which Nielsen

H) Horovitz KU 72 rightly adds that حَكِيم = حَكَم is similarly under Aram. infl
2) "Nouveaux textes yéménites inédits" in Rev.Ass. 1902 p 117 ff. and see Nielsen in ZDMG lxvi. 592.

takes to be an epithet of the moon-god.

خَنَّانُ

xix. 14.

Grace.

This sole occurrence of the word is in a passage descriptive of John Baptist. Sprenger Leben I, 125¹⁾ noted that the word was probably of foreign origin, and Mingana Syriac Influence, 88 claims that it is the Syr. ܡܠܚܢ.

The primitive verb ܡܠܚܢ does not occur in the Qur'ān. It may be compared with Sab. ܡܠܚܢ used in proper names,²⁾ Heb. ܡܠܚܢ to be gracious, and Syr. ܡܠܚܢ, Aram. ܡܠܚܢ with the same meaning. It is to be noted, however, that the sense of grace is the one that has been most highly developed in N. Semitic, e.g. Ass. annu, = grace, favour: Heb. ܡܠܚܢ : Aram. ܡܠܚܢ and ܡܠܚܢ : Syr. ܡܠܚܢ, and this ܡܠܚܢ is used in the Peshitta text of Lk. i, 58 in the account of the birth of John the Baptist.

Halévy JA. vii^e ser. x. 356 finds ܡܠܚܢ - grace de Dieu in a Sa-faite inscription, which if correct would be evidence of the early use of the word in N. Arabia.

حَنِيفٌ

ii. 129: iii. 60, 89: iv. 124: vi. 79, 162: x. 105: xvi. 121, 124: xxii. 32: xxx. 29: xcvi. 4.

A Hanīf.

The passages in which the word occurs are all late Meccan or Madinan, so the word was apparently a technical term which Muhammad learned at a relatively late period in his public career. Its exact meaning, however, is somewhat difficult to determine.³⁾ Of the twelve cases, where the

1) See also I, 581 and II, 184 n.

2) Müller, Epigraphische Denkmäler aus Arabien, 40, gives ܡܠܚܢܢܐ ܡܠܚܢ which Müller translates "die Liebe des Frommen", and compares with Heb. ܡܠܚܢ and Phon. ܡܠܚܢ.

3) See Lyall JRAS 1903 p 781.

word is used, eight have reference to the Faith of Abraham, and in nine of them there is an added phrase explaining that to be a Ḥanīf means not being a polytheist, this explanatory phrase apparently showing that Muḥammad felt he was using a word which needed explanation in order to be rightly understood by his hearers.

The close connection of the word with the *ملة ابراهيم* is important for we know that when Muḥammad changed his attitude to the Jews he began to preach a new doctrine about Abraham,¹⁾ and to claim that while Moses was the Prophet of the Jews and Jesus the Prophet of the Christians, he himself went back to an earlier revelation which was recognized by both Jews and Christians, the *ملة ابراهيم*, which he was republishing to the Arabs. Now all our *حنيف* passages belong to this second period. Muḥammad is bidden set his face towards religion as a Ḥanīf (x. 105: xxx. 29). He says to his contemporaries - "As for me, my Lord has guided me to a straight path, a right religion, the faith of Abraham, a Ḥanīf" (vi. 162). "They say - Become a Jew or a Christian. Say - Nay rather be of the religion of Abraham, a Ḥanīf" (ii. 129): "Who hath a better religion than he who resigns himself to God, does what is good, and follows the faith of Abraham as a Ḥanīf" (iv. 124). He calls on the Arabs to "be Ḥanīfs to God" (xxii, 32), and explains his own position by representing Allah as saying to him - "Then we told thee by revelation to follow the *ملة ابراهيم* a Ḥanīf" (xvi. 124). The distinction between Ḥanīfism and Judaism and Christianity which is noted in ii. 129, is very clearly drawn in iii. 60 "Abraham was neither a Jew nor a Christian but a resigned Ḥanīf - *حنيفاً مسلماً*" and this latter phrase taken along with the *من أسلم وجهه لله* of iv. 124 was probably connected in Muḥammad's mind with what he meant by *الإسلام*, and has given the cue to the use and interpretation of the word in the later days of Islam.

1) Hurgronje Het Mekkaansche Feest, Leiden 1880, p 29 ff: Rudolph Abhängigkeit, 48.

The Lexicons are quite at a loss what to make of the word. They naturally endeavour to derive it from حَنَفٌ to incline or decline.¹⁾

حَنَفٌ is said to be a natural contortedness of the feet, and so حَنَفٌ is used of anything that inclines away from the proper standard. As one can also think of inclining from a crooked standard to the straight, so حَنِيفٌ²⁾ was supposed to be one who turned from the false religions to the true.³⁾ It is obvious that these suggestions are of little help in our problem.

The word occurs not infrequently in the poetry of the early years of Islam. All these passages are set forth and examined by Horowitz KU. 56 ff, and many of them by Margoliouth JRAS 1903 p 480 ff, the result being that it seems generally to mean Muslim and in the odd occurrences which may be pre-Islamic to mean heathen.⁴⁾ In any case in none of these passages is it associated with Abraham, and there is so much uncertainty as to whether any of them can be considered pre-Islamic that they are of very little help towards settling the meaning of the word for us. It is unfortunate also that we are equally unable to glean any information as to the primitive meaning of the word from the well-known stories of the Hanīfs who were earlier contemporaries of Muḥammad, for while we may agree with Lyall JRAS 1903 p 744, that these were all actual historical persons, yet the tradition about them that has come down to us has been so obviously worked over in Islamic times, that so far from their stories helping to explain the Qur'ān, the Qur'ān is necessary to explain them.⁵⁾

1) Jawharī and Qāmūs sub.voc: LA. x. 402.

2) LA. x. 403: Rāghib Mufradāt 133.

3) Margoliouth JRAS 1903 p 477. "These suggestions are clearly too fanciful to deserve serious consideration".

4) Nöldeke ZDMG, xli, 721: de Hoeje Bibl. Geogr. Arab. VIII. Gloss. p. xviii. Wellhausen Reste 239 thought that it meant a Christian ascetic and in this he is followed by Nöldeke-Schwally I, 8, but see Rudolph Abhängigkeit 70.

5) Kuenen Hibbert Lectures, 1882 p 20. On these Hanīfs see especially Caetani I, 183 ff Annali, and Sprenger Leben I, 43-47: 67-92: 110-137.

We are driven back then to an examination of the word itself. Bell Origin 58, would take it as a genuine Arabic word from حَنَف ¹⁾ to decline, turn from, and thus agree with the general orthodox theory. We have already noted the difficulty of this, however, and as a matter of fact some of the Muslim authorities knew that as used in the Qur'ān it was a foreign word, as we learn from Mas'ūdi's Tanbīh ²⁾ where it is given as Syriac.

Winckler Arabisch-Semitisch-Orientalisch p 79, suggested that it was an Ethiopic borrowing, and Grimme Mohammed 1904 p 48, wants to link the Hanīfs on to some S. Arabian cult. The Eth. ሐናፊ however, is quite a late word meaning Heathen, ³⁾ and can hardly have been the source of the ⁴⁾ Arabic. Nor is there any serious ground for taking the word as a Hebrew borrowing from חָנָף profane, as Deutsch suggested, Literary Remains 93, ⁵⁾ and as has been more recently defended by Hirschfeld.

The probabilities are that it is the Syr. ܫܢܦ, as suggested ⁶⁾ by Nöldeke. This word was commonly used with the meaning of heathen, and might well have been known to the pre-Islamic Arabs as a term used by the Christians for those who were neither Jews nor of their own faith, and this meaning would suit the possible pre-Islamic passages where we find the word used. Moreover, as Margoliouth has noticed, in using the word of Abraham, Muhammad would be following a favourite topic of Christian apologists, who argued from Rom. iv. 10-12 that Abraham's faith was counted for righteousness in his heathen days before there was any ⁷⁾ Judaism.

1) So apparently Macdonald MW VI, 308, who takes it to mean heretic, and see Schulthess in Nöldeke Festschrift p 86.

2) Ed. de Goeje in BGA VIII p. 91 - هذه كلمة سريانية عربية,

3) Dillmann Lex. 605.

4) Nöldeke Neue Beiträge 35. 5) Beiträge 43 ff. New Researches 26: c.f. also Pautz Offenbarung 14.

6) Neue Beiträge 30. It has been accepted as such by Andrae Ursprung 40 and Mingana Syriac Influence 97. 7) JRAS 1903 p 478. Margoliouth also notes that there may have been further influence from the prophecy that Abraham should be the father of many nations, as this word is sometimes rendered by ܫܢܦ.

حَوَارِيُّونَ

iii. 45: v. 111,112: lxi. 14.

Disciples.

It is used only of the disciples of Jesus and only in late Madinan passages.

Suyūṭī Itq. 320 includes it in his list of foreign words, but in this he is quite exceptional.¹⁾ He says - "Ibn Abī Hātim quoted from Ad-Ḍaḥḥāk that Ḥawāriyūn means washermen in Nabataean". Most of the Muslim authorities, however, take it as a genuine Arabic word either from

حَوَرَ (i.e. حَارَ يَحْوِرُ) to return, or from حَوْرَ to be glistening white.

From the first derivation they get the meaning disciples by saying that a disciple means a helper, and so حوارى means one to whom one turns for help. (c.f. Thaʿlabī Qiṣaṣ 273). The other, however, is the more popular explanation, and they are said to have been called حواريون because they were fullers whose profession was to clean clothes, or because they were white clothing, or because of the purity of their inward life. (c.f. Baid. on iii. 45: TA iii. 161: LA v. 299) It was probably in this connection that there grew up the idea that the word was Aramaic, for ܚܘܪܝܐ like Syr. ܚܘܪܝܐ means to become white, both in a material and a spiritual sense.

There can be no reasonable doubt, however, that the word is a borrowing from Abyssinia. The Eth. ሐዋርያ is the usual Eth. translation of ἀποστόλος (c.f. Mk. vi. 30). It is used for messenger as early as the Aksum inscription (Nöldeke Neue Beiträge 48), and as early as Ludolf it was recognized as the origin of the Arabic word.²⁾ Dvořák Fremdw. 64 thinks that it was one of the words that was learned by Muhammad from the emigrants who returned from Abyssinia, but it is very possible that

1) Also Mutaw. 59, and given by Khafājī in his supercommentary to Baid. on iii. 45. 2) So Fraenkel Vocab. 24: Wellhausen Reste, 232: Pautz Offenbarung 255 n: Dvořák Fremdw. 58: Wensinck EI ii, 292: Cheikho Nasrāniya 189: Horovitz KU 108: Vollers ZDMG li. 293: Sacco, Cred. 42.

the word was current in Arabia before his day for it occurs in a verse of ad-Dābi' b. al-Hārith (Asmaiyāt, ed. Ahlwardt p 57) referring to the disciples of Christ.

حُرْبٌ

iv. 2.

Crime, sin.

The passage is a late Madinan one referring to the devouring of the property of orphans.

It is generally taken as meaning ¹⁾ حَاب and derived from حَاب (Rāghib Mufradāt 133), Suyūṭī, however, Itq. 320, says that some early authorities took it for an Abyssinian word meaning sin. That the word is foreign is doubtless correct, but the Abyssinian origin has nothing in its favour.

The common Semitic root חנ is to be guilty. In Heb. the verb occurs once in Dan. i. 10, and the noun חנ debt occurs in Ez. xviii, 7. Aram. חנ : Syr. ح , to be defeated, to be guilty are of much more common use, as are their nominal forms حن : حن. The Ar. equivalent of these forms, however, is حَاب ²⁾ to fail, to be disappointed (R.D.B., 295), and حُرْب or حُوب, as Bevan notes, is to be taken as a loan word from Aramaic, and the verb حَاب as a denominative. The probabilities ³⁾ are in favour of the borrowing being from Syr. rather than from Jewish Aram. for حن, especially in the plu. is used precisely in the Qur'ānic sense (P.Sm. 1214).

حُورٌ

xliv. 54: lii. 20: lv. 72: lvi. 22.

The Houries, or Maidens of Paradise.

1) The Tradition is given at greater length and more exactly in Mutaw. 38.
2) Daniel, 62n.
3) Mingana Syriac Influence, 86.

Except in lv. 72 it is used always in the phrase . خورعين. The occurrences are all in early Suras describing the delights of Paradise, where the خورعين are the beauteous maidens whom the Faithful will have as spouses in the next life.

The Grammarians are agreed that حور is a plu. of حوراء and derived from حور a form of حار, and would thus mean "the white ones".

عِينُ is a plu. of أَعْيُنُ meaning "wide eyed" (LA. xvii,177). It thus becomes possible to take حورعين as two adjectives used as nouns meaning "white skinned, large eyed damsels". The Lexicons insist that the peculiar sense of حور is that it means the contrast of the black and white in the eye, particularly in the eye of a gazelle or a cow, c.f. LA. V, 298 and TA, III,160. Some, however, insist equally on the whiteness of the body being the reference of the word, e.g. Al-Azharī in TA, "a woman is not called حوراء unless along with the whiteness of the eye there is whiteness of body". One gathers from the discussion of the Lexicographers that they were somewhat uncertain as to the actual meaning of the word, and in fact both LA and TA quote the statement of so great an authority as al-Aṣma'ī that he did not know what was the meaning of حور as connected with the eye.

The Commentators give us no help with the word as they merely set forth the same material as we find in the Lexicons. They prefer the meaning which refers it to the eye as more suited to the Qur'ānic passages, and their general opinion is well summarized in Sijistānī 117.

Fortunately the use of the word can be illustrated from the old poetry, for it was apparently in quite common use in pre-Islamic Arabia. Thus in 'Abīd b. al-Abras vii, 24 (ed. Lyall) we find the verse -

واوانس مثل الدنى حور العين قد استبيننا

1)

"And maidens like ivory statues, white of eyes, did we capture".

and again in 'Adī b. Zaid xliv, 1.

1) So in al-A'shā we find حور كمثل الدنى, c.f. Geiger Zwei Gedichte I 196:II 80.

كَمَيِّجِ الدَّاءِ فِي فُؤَادِكَ حُورٌ نَاعِمَاتٌ بِجَانِبِ الْمَلَطَاظِ

"They have touched your heart, these tender white maidens, beside the river bank".

and so in a verse of Qa'nab in the Mukhtārāt viii,7 we read -

وَفِي الْخُدُورِ لَوَانُ الدَّارِ جَامِعَةٌ حُورٌ أَوَانِسٌ فِي أَصْوَاتِهَا عَنِي

"And in the women's chamber when the house is full, are white maidens with charming voices".

In all these cases we are dealing with human women, and except in the verse of 'Abīd the word حور could quite well mean white-skinned, and even in the verse of 'Abīd, the comparison with ivory statues would seem to lend point to al-Azharī's statement that it is only used of the eyes when connected with whiteness of the skin.

Western scholars are in general agreed that the conception of the Houries of Paradise is one borrowed from outside sources, and the prevalent opinion is that the borrowing was from Persia. Sale suggested this in his Preliminary Discourse, but his reference to the Sadder¹⁾ Bundahishn was rather unfortunate as Dozy pointed out, owing to the lateness of this work. Berthels, however, in his article "Die paradiesischen Jungfrauen im Islam", in Islamica, I, 263 ff, has argued convincingly that though Sale's Hūrān-i-Bihisht may not be called in as evidence, yet the characteristic features of the حور of the Qur'ānic Paradise closely correspond with Zoroastrian teaching about the Daena. The question, however, is whether the name حور is of Iranian origin. Berthels thinks it²⁾ may be, though he makes no suggestion of an Iranian form from which it might be derived. Haug suggested its equivalence with the Zoroastrian 𐬰𐬀𐬭𐬀 hūmat, good thought (c.f. Av. 𐬰𐬀𐬭𐬀𐬀𐬭𐬀 : Skt. सुमत्) : 𐬰𐬀𐬭𐬀 hūkht, good speech (c.f. Av. 𐬰𐬀𐬭𐬀𐬀𐬭𐬀 : Skt. सुक्), and 𐬰𐬀𐬭𐬀𐬀𐬭𐬀𐬀𐬭𐬀 hūvarsht, good deed (c.f. Av. 𐬰𐬀𐬭𐬀𐬀𐬭𐬀𐬀𐬭𐬀), but the equivalences are difficult, and as Horovitz Paradies 13, points out, they in no way fit in with the pre-Islamic use

1) Het Islamisme, 3 ed. 1880 p 101.

2) "Das Wort Hūr dürfen wir natürlich ebensowenig in den iranischen Sprachen suchen".

of حر . Tisdall Sources 237 ff. claims that حر is connected with the modern Pers. خور ¹⁾ sun from Phlv. 𐭮𐭥 ²⁾ hūr and Av. 𐬨𐬀𐬭𐬀𐬭𐬀 hvarə but this comes no nearer to explaining the Qur'ānic word.

It is much more likely that the word comes from the Phlv. 𐭮𐭥𐭥𐭥 hūrōst meaning beautiful, and used in the Pahlavi books of the beautiful damsels of Paradise, e.g. in Arda Virāf IV, 18 and in Hādōkht Nask, II ³⁾ 23 where we have the picture of a graceful damsel, white armed, strong, with dazzling face and prominent breasts. Now 𐭮𐭥𐭥𐭥 is a good Iranian word, the equivalent of Av. 𐬨𐬀𐬭𐬀𐬭𐬀𐬀𐬀 ⁴⁾ huraoša, and though these Pahlavi works are late the conceptions in them are early and there can be no question of borrowing from the Semitic.

To this Iranian conception we may now add the influence of the Aram. ܚܪ . Sprenger was doubtless right in his conjecture ⁵⁾ that the root حر to be white came to the Arabs from Aramaic. The Heb. ܚܪ occurs in Is. xxix, 22 in the sense of becoming pale through shame, and Syr. ܚܪ is commonly used to translate λευκός , and is thus used for the white garments of the Saints in Rev. iii. 4. Carra de Vaux, ⁶⁾ indeed, has suggested that Muhammad's picture of the youths and maidens of Paradise was due to a misunderstanding of the angels in Christian miniatures or mosaics representing Paradise. This may or may not be so, but it does seem certain that the word حر in its sense of whiteness, and used of fair skinned damsels, came into use among the Northern Arabs as a borrowing from the Christian communities, and then Muhammad, under the influence of the Iranian 𐭮𐭥𐭥𐭥 used it of the maidens of Paradise.

1) Horn Grundriss p 111, 112.

2) Bartholomae AIW 1847: Reichelt Awestisches Elementarbuch 512: c.f. Skt. 𑀧𑀺𑀢𑀺

3) See also Minokhird II, 125-139 for the idea.

4) Bartholomae AIW 1836.

5) Leben, II, 222. He thinks it may have come to the Arabs from the Nabataeans.

6) Art. "Djanna" in EI, I, 1015.

خَاتَمٌ

xxxiii. 40

A seal.

The passage is late Madinan and the word is used in the technical phrase خَاتَمُ النَّبِيِّينَ

On the surface it would seem to be a genuine derivative from خَتَمَ to seal, but as Fraenkel Vocab. 17 points out, a form نَاعِلٌ is not regular in Arabic, and the verb itself as a matter of fact is denominative.¹⁾ The verb occurs in the Qur'ān in vi. 46: xlv. 22, and the derivative خَتَمٌ which Ḥawharī says is the same as خَاتَمٌ, is used in lxxxiii. 26. All these forms are in all probability derived from the Aram. as Nöldeke had already noted.²⁾

Hirschfeld Beiträge 71 claimed that the word was of Jewish origin, quoting the Heb. טוּט seal - Syr. ܬܘܬ . In his New Researches 23, he quotes Haggai ii, 23, a verse referring to Zerubbabel, which shows that the idea of a man being a seal was not new in Jewish circles, beside which Horowitz KU 53 appositely cites I Cor. ix, 2 "ye are the seal of my Apostleship" - σφραγίς μου τῆς ἀποστολῆς, where the Peshitta reads ܬܘܬ . The Targumic ܬܘܬ and Christian Palestinian ܬܘܬ , meaning obsignatio, finis, conclusio, clausula, give us even closer approximation with the sense of the word as used in the Qur'ān.³⁾

In the general sense of seal it must have been an early borrowing for already in Imru'ul-Qais (Ahlwardt Divans, xxxii, 4) we find the plu. خواتم used.

خُبْزٌ

xii. 36.

Bread.

1) Fraenkel Fremdw. 252. The variant forms of the word given in the Si-hāh and in LA, xv. 53 also suggest that the word is foreign. 2) Mand. Gramm. 112: see also Pallis Mandaean Studies, 153. 3) Schwally Idioticon 36. It translates ἰσοφραγισμα Land Anecd. IV, 181 l. 20.

It occurs only in the baker's dream in the Joseph story.

The word is from the Eth. as Nöldeke Neue Beiträge 56 has noted, pointing out that bread is an uncommon luxury to the Arabs, but literally the staff of life among the Abyssinians and therefore a word much more likely to have been borrowed by the Arabs than from them. ጥባሕ is to bake in general, and to bake bread in particular, ጥባሕ is a baker, as e.g. in the Joseph story, and ጥባሕት is bread the H being modified to ስ before ት, and was probably earlier *ጥባሕት as is indicated by the common Tigré word ስባሕት used for a popular kind of bread. It was probably an early borrowing for the root has become well naturalized and many forms have been built from it.

خَزْدَلْ

xxi. 48: xxxi. 15.

A mustard seed.

Both passages are reminiscent of the ὡς κόκκον σινάπης of Matt. xvii. 20 etc.

The Muslim authorities take it as an Arabic word, though they are in some doubt as to whether it should be خَزْدَلْ or خَزْدَل. Fraenkel Fremdw. 141 has shown, however, that the word is a borrowing from Aram. ܫܕܠܐ : Syr. ܫܕܠܐ. The probabilities are in favour of its being from the Syr. ܫܕܠܐ, which as a matter of fact translates σίνᾰπῃς in the Peshitta text of Matt. xvii, 20 etc, and also in Christian Palestinian. ¹⁾ The borrowing will have been early for the word is used in the old poems, e.g. Divan Hudhail. xcvi, 11.

خَزَانَةٌ

vi. 50: xi. 33: xii. 55: xv. 21: xvii. 102: xxxviii. 8: lii. 37: lxiii. 7.

Treasury, storehouse.

The verb خَزَنَ does not occur in the Qur'ān, but besides خَزَانَةٌ

1) Schulthess Lex. 69.

(which occurs, however, only in the plu. form خَزَائِنَ) we find a form خَزَنَ "one who lays in store" in xv. 22: and خَزَنَةُ keepers in xxxix. 71,73: xl. 52: lxvii. 8.

It is fairly obvious that خَزَنَ is a denominative verb, and the word has been recognized by many Western scholars as a foreign borrowing.¹⁾ Its origin, however, is a little more difficult to determine. Hoffmann ZDMG xxxii, 760,²⁾ suggested that we should find its origin in the Pers. کُنْج. This کُنْج which BQ defines as - زر و کوهی که در زمین دفن کنند,³⁾ is cognate with Skt. कञ्ज (= कौञ्ज) a treasury or jewel room, and has been borrowed through the Aram. ܟܢܝܐ : Syr. ܟܢܝܐ into Arabic as كنز. It seems⁴⁾ hardly likely that by another line of borrowing, through say Heb. צִנְיָה or Mand. ܟܢܝܐ⁵⁾ it has come to form the Ar. خزانة.

Barth. Etymol. Stud. 51 makes the happier suggestion that it may be connected with the form that is behind the Heb. צִנְיָה treasure.

خَطِيئ

To do wrong, sin.

Several verbal and nominal forms from this root occur in the Qur'ān, e.g. خَطَا by mistake (iv. 94): اَخْطَا to be in error, to sin: (ii. 286:xxxiii. 5)
 (xxviii) 7: lxix, 37): خَطَا sin, error, (xvii, 33), خَطِيئَةٌ plu. خَطَايَا sin, error
 (ii. 55,75: iv. 112: etc.) and خَاطِبَةٌ habitual sinfulness (lxix,9:xcvi, 16).etc.

The primitive meaning of the Semitic root was apparently to miss as in Heb. שָׁחָ c.f. Prov. viii, 36 שָׁחָו אֶת־עַדְיָי "he who misses me wrongs himself", and in the Eth. ኣጥኦ to fail to find. The Hiphil form in Heb. is used of markmanship, and ܟܬܡܝܐ in S. Arabian seems to have the same

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- 1) Fraenkel in Beitr. Assy. iii, 81: ZDMG (Vollers), 1.640: Horowitz Paradise
 2) C.f. also his Martyrer 250. (5 n.)
 3) It is probably a loan word in Skt. Lagarde GA, 27 and Arm. Stud. §453 thinks it is an old Median word.
 4) C.f. Eth. iii.9: iv. 7 - ጥጥሮ ማለት
 5) Fraenkel Beitr. Assy. iii, 181 takes it to be from Aram.

meaning as we may judge from two inscriptions given by Levy in ZDMG, xxiv. 195, 199. It was from this sense of missing the mark that there developed the idea of to sin which is the commonest use of the verb in Heb. and the only meaning it has in Aram. It was doubtless under Aram. influence that it gained a similar meaning in Eth. and there is little doubt that it came into Arabic as a technical term from the same source. It occurs very rarely in the old poetry, though the casual way the term is used in the Qur'ān shows that it must have been well understood in Mecca and Madina.

The Muslim authorities take خَطِيئَة as a form فَعِيلَة, but as Schwalbly notes (ZDMG, lii, 132) its form like that of the Eth. ጥጢት is proof conclusive that the borrowing of this form is direct from the Syr. ܥܬܝܬܐ and doubtless the other Arabic forms are due to influence from the same source.

خَلَقْ

ii. 96, 196: iii. 71: ix. 70.

A portion or share.

As a technical term for the portion of good allotted man by God occurs this term/only in Madinan passages. In Sūra ix it refers to man's portion in this world, and in ii and iii to man's portion in the life to come, the two latter passages indeed, as Margoliouth MW xviii, 78 notes, are practically a quotation from the Talmud, c.f. Sanh. 90 a, - אין להן חלק לעולם הבא.

It seems clear that it is a technical ^{term} ~~sense~~ of non-Arabic origin for through the primitive sense of خلق is to measure (c.f. Eth. ጥጢት to

1) Prätorius Beitr. Ass. i, 29.

2) Examples occur in Abū'l-'Atāhiya (ed. 1888) p 120 and in Qais b. ar-Ruqaiyāt xviii, 3 (ed. Rhodokanakis p 129).

3) But see Wensinck in EI ii, 925.

4) Nöldeke Neue Beiträge, 36.

5) Mingana Syriac Influence, 86.

enumerate) its normal sense in Qur'ānic usage is to create, and this Madinan use of خلق in the sense of portion follows that of the older religions. Thus אֶלֶן is a portion given by God, c.f. Job ~~xx~~, 29, and Aram. אֶלֶן means a portion in both worlds, c.f. Baba Bathra 122 a. Syr. ܐܠܢܐ means rather lot or fate, i.e. μοῖρα as in ܐܠܢܐ ܕܥܪܐܬܐ 1) though in the Christ. Palest. dialect ܐܠܢܐ means portion i.e. μέρος.

It is noteworthy that the Lexicons which define it as الحظ والنصيب 2) seem to interpret it from the Qur'ān, and the only verse they quote in illustration is from Ḥassān b. Thābit which is certainly under Qur'ānic influence.

خمر

ii. 216: v. 92,93: xii. 36,41: xlvii. 16.

Wine.

The word is very commonly used in the old poetry, but as Guidi 3) saw, it is not a native word, but one imported along with the article. The Ar. خمر means to cover, to conceal, and from this was formed خمار a muffler the plu. of which خمر occurs in Sūra xxiv. 31: in the sense of 4) to give wine to, however, it is denominative.

Its origin was doubtless the Aram. ܚܡܪܐ = ܚܡܪܐ which is of very common use. The Heb. חָמַר is poetical (BDB, 330) and probably of Aram. origin. It is also suggestive that many of the other forms from חמר are clearly of Aram. origin, e.g. ܚܡܪܐ leaven, gives ܚܡܪܐ ferment, leaven, 5) and Arm. յամր yeast: ܚܡܪܐ a wineseller is ܚܡܪܐ : ܚܡܪܐ is ܚܡܪܐ etc.

The probabilities are all in favour of the word having come into Arabic from a Christian source, for the wine trade was largely in the hands of Christians (vide infra p 23) and Jacob even suggests that Chris-

1) Schulthess Lex. 65 and c.f. Palestinian Lectionary of the Gospels,
 2) LA xi. 380. (p 126.
 3) Della Sede, 42 and note Bell Origin, 145.
 4) Fraenkel Fremdw. 161.
 5) Lagarde Arm. Stud. § 991: Hübschmann ZDMG, xlvii, 238 and Arm. Gramm. i, 305.

tianity spread among the Arabs in some parts along the routes of the wine trade.¹⁾ Most of the Arabic terms used in the wine trade seem to be of Syriac origin, and خمر itself is doubtless an early borrowing from the Syr. |ܚܡܪ|.

خنزير

ii. 168: v. 4, 65: vi. 146: xvi. 116.

Pig, swine.

It occurs only in late passages and always in the list of prohibited foods save in v. 65 where it refers to certain infidels whom God changed into apes and swine.

No explanation of the word from Arabic material is possible,²⁾ and Guidi Della Sede, 24 was suspicious of the word. Fraenkel's examination of the word, Fremdw. 110, has confirmed³⁾ the suspicion and indicated that the word is in all probability a loan word from Aram. The dependence of the Qur'ānic food-regulations on Biblical material has been frequently noticed,⁴⁾ and in Lev. xi. 7 we find חזיר among the forbidden meats. In Aram. the word is ܫܚܝܢ and in Syr. |ܫܚܝܢ|, and only in Eth. do we find the form with n, e.g. ንንዛር (also ሐንዛር ሕንዛር c.f. Eth. Enoch lxxxix,10) meaning wild boar, but it is rare in Eth. the usual word being ሐረውደ.

It is possible of course that the Ar. was derived from Eth. but the alternative forms in Eth. make one suspect that the borrowing was the other way, so it is safest to assume that the borrowing was from Aram. with a glide sound ܐ developed between the ܫ and ܢ (Fraenkel 111).

خبيء

lv. 72.

1) Beduinenleben, 99. Fraenkel Fremdw. 181 notes the curious fact that in early Arabic the commonest word for merchant, viz. تاجر has the special significance of "wine merchant", on which Müller remarks WZKM, 1, 27 - "sie zeigt dass die Civilization im Alterthum wie heute erst mit der Einführung berauscher Getränke begonnen hat".

2) Vide the suggestions of the Lexicographers in Lane Lex. 732.

3) But see Lagarde Übersicht, 113.

4) C.f. Rudolph Abhängigkeit, 61, 62.

Tent: pavilion.

It is found only in the plu. خِيَام in an early Meccan description of Paradise, where we are told that the Houries are مقصورات في الخيام "kept close in pavilions"

The word is obviously not Arabic, and Fraenkel Fremdw. 30, though admitting that he was not certain of its origin, suggested that it came to the Arabs from Abyssinia. Eth. ኅይወት means tentorium, tabernaculum (Dillmann, Lex. 610) and translates both the Heb. כֶּהֱנִים and Gk. σκηνη . Vullers, however, in ZDMG 1, 631, is not willing to accept this theory of Abyssinian derivation and thinks we must look to Persia or N. Africa for its origin. The Pers. خيمه, خيم and خيام however, are direct borrowings from the Ar.²⁾ and not formations from the root خي meaning curvature.

We find the word not infrequently in the early poetry, and so it must have been an early borrowing, probably from the same source as the Eth. ኅይወት.

دَاوُد

ii. 252: iv. 161: v. 52: vi. 84: xvii. 57: xxi. 78, 79:
xxvii. 15, 16: xxxiv. 10, 12: xxxviii. 16-29.

David.

In the Qur'ān he is mentioned both as King of Israel and also as a Prophet to whom was given the Zabūr - زبور (Psalter).

Jawālīqī Mu'arrab 67 recognized the name as foreign, and his statement^{is repeated} in Rāghib Mufradāt 173: LA. iv. 147 etc. It was even recognized as a Heb. name as we learn from Baiḍ. who, speaking of Tālūt says-

1) " Zelt ist mir verdächtig, ohne dass ich mit Sicherheit die fremde Urform angeben kann. Die Erklärung schwankt in den Einzelheiten: ursprünglich primitivste Behausung scheint es allmählich mit بيت Zelt, gleichbedeutend geworden zu sein. Dass es durch 'āth. haimat als echt (semitisch) erwiesen wird, kann ich Fränkel nicht zugeben, denn viele Entlehnungen sind auf den Süden beschränkt geblieben. Man muss an Persien oder Nordostafrika denken".

2) Vullers Lex. Pers. i, 776.

هو علم عبري كداود , "it is a Hebrew proper name like David".

In two passages of the Qur'ān (xxi. 80: xxxiv. 10) we are told that he was an armourer, and as such he is frequently mentioned in the old poetry,¹⁾ so the name obviously came to the Arabs from a community where these legends were circulating, though this may have been either Jewish or Christian. It was also used as a personal name among the Arabs in pre-Islamic days for we hear of a Phylarch Dā'ūd al-Lathiq of the house of Dajā'ima of the tribe of Sālih,²⁾ and there appears to have been a contemporary of Muḥammad who fought at Badr, named ³⁾ داود.

The form of the name presents a little difficulty for the Heb. is דָּוִד or דָּוִדָּה and the Christian forms follow this e.g. Gk. Δαυίδ , Syr. ܕܘܕܐ or ܕܘܕܐܝܬܐ , Eth. ዳዊት . There is a Syr. form ܕܘܕܐܝܬܐ used by Bar Hebr. Chron. 325 but P.Sm. 801 is probably right in thinking that this was influenced by the Arabic. Horovitz Ku. 110 discusses the change in form from Dawīd to Dā'ūd,⁴⁾ and on the whole it seems safest to conclude that it came to Ar. from Christian Aramaic sources.

دَرَسَ

iii. 73: vi. 105,157: vii. 168: xxxiv. 43: lxviii. 37.

To study earnestly.

Always used in the Qur'ān of studying deeply into or searching the Scriptures, and the reference is always directly or indirectly to the Jews and Christians.⁵⁾ On this ground Geiger 51 claimed that here we have a technical word for the study of Scripture borrowed from the root דָּרַס so widely used in this connection by the Jews.

- 1) Vide examples in Fraenkel Fremdw. 242: Horovitz KU. 109.
- 2) Yāqūt Mu'jam IV, 70: and vide Nöldeke Ghassanischen Fürsten, p 8.
- 3) Vide Ibn Hishām 505: Ibn Sa'd III, b. 74, and Wellhausen Wāqidi p 88
- 4) Vide also Rhodokanakis in WZKM, xvii, 283.
- 5) Taking v. 37 of Sūra lxviii to be late, as seems evident from the use of کتاب.

Geiger's suggestion has had wide acceptance among Western scholars,¹⁾ and it is curious that some of the Muslim philologists felt the difficulty, for Suyūṭī Itq. 320, and in the Muhadhdhab, tells us that some considered it to be Heb. and in Mutaw. 25 he quotes others as holding it to be Syriac. Syr. ܕܪܡܐ does mean to train, to instruct, and Eth. ደረሰ to interpret, comment upon, whence ደርሰኩ and ደርሰኝ commentary,²⁾ but neither of these is so likely an origin as the Jewish דרש which as Buxtorf Lex. 297 shows, is the commonest word in the Rabbinic writings in connection with the exposition of Scripture, and which must have been commonly used among the Jewish communities of Arabia.³⁾

دِرْهَم

xii. 20.

A dirham.

Only the plu. form دِرَاهِمٌ is found in the Qur'ān, and only in the Joseph story.

It was commonly recognized by the philologists as a borrowed word.⁴⁾ Jawālīqī Mu'arrab 66 notes it, and Tha'ālibī Fiqh 317 includes it in his list of words common to Persian and Arabic. There was some doubt as to the vowelling of the word, however, the authorities varying between دِرْهَم, دِرْهَم, and دِرْهَم or دِرْهَم c.f. LA. xv. 89.

The ultimate origin is the Gk. δραχμή⁵⁾ which passed into Syr. as ܕܪܡܐ. Some, however, would derive δραχμή from a Semitic source.

1) Fraenkel Vocab. 23: Fleischer Kl. Schr. ii, 122: Sprenger Leben, II, 289: Hirschfeld Beiträge 51: New Researches 28.

2) Eth. ደረሰ and ደርሰኩ are themselves derived from the Heb. Nöldeke Neue Beiträge 38.

3) Rhodokanakis WZKM, xvii, 285 thinks that in درسی here we have a combination of דרש and רש . "Zur Radix درسی ist nachzutragen, dass in ihr דרש und רש (v. Levy) zusammenfielen. Daher einerseits die Bedeutung studieren andererseits arbeiten abnützen".

4) So Khafājī 83: LA. xv. 89.

5) Fraenkel Vocab. 13: Fremdw. 191.

Boissacq suggests this, and Levy Fremdw. 118 connects it with Heb. דַרְמָן
 (Phon. דַרְמָן¹⁾) beside דַרְמָן, which is the Persian gold Daric, the Gk.
δραχμός and the Cuneiform da-ri-ku, which appears in Syr. as ܕܪܝܟܐ.
 Liddell and Scott, however, are doubtless right in deriving it from
δραχμομαι and meaning originally "as much as one can hold in the hand",
 then a measure of weight and lastly a coin. This δραχμή passed into
 Iranian first as a measure of weight and then as a coin. In Phlv. we
 find دلم daram and درهم derham meaning a silver coin or sometimes money²⁾
 in general, which is the origin of the Mod. Pers. درم and درهم and the
 Arm. դրամ³⁾, and may be assumed as the source of the Ar. درهم⁵⁾ also.

It was doubtless an early borrowing from the Mesopotamian area,
 for it occurs in the old poetry, e.g. 'Antara xxi, 21 (Ahlwardt Divans,
 p 45).

دَمَان

lxxviii, 34.

Full.

It occurs only in an early Meccan passage descriptive of the
 delights of Paradise, where besides an enclosed garden and full bosomed
 virgins, the blessed are promised كُلُّ دَمَانٍ.

The Commentators are agreed that it means full and there is con-
 siderable agreement that it is to be derived from دَمَقَ to press. They
 are not very happy over the form, however, for كُلُّ is fem. and we should
 expect دَمَانٌ not دَمَان. Exactly the same form, however, is found in a
 verse of Khidāsh b. Zuhair -

1) Lidzbarski Handbuch 257: c.f. also Aram. דַרְמָן in Cook Glossary, 41.
 2) PPG1 105 and 110. Haug thinks this of Babylonian origin, but Hübsch-
 mann rightly derives it from a form *drahm from δραχμή, and then compares
 Av. 𐬔𐬀𐬎𐬌 taxma, c.f. Arm. Gramm. i, 145: Pers. Stud. 251.
 3) E.g. in the Dādīstān-i-Dīnīk, c.f. West Pahlavi Texts, ii, 242.
 4) Hübschmann Arm. Gramm. i, 145.
 5) Vullers Lex. i, 832, 840: Vullers ZDMG, li. 297, and Addai Scher 62,
 though some statements of the latter need correction.

أَنَا عَامِرٌ يَرْجُو قُرَانًا فَأَتَرَعْنَا لَهُ كُؤًا دِهَانًا

"There came to us 'Āmir desiring companionship, so we filled for him a full cup".

so Sībawaih suggested that it should be taken not as an adj. to كُؤًا but¹⁾ as a verbal noun.

There is ground, however, for thinking that the word is not Arabic at all.²⁾ Fraenkel Fremdw. 282 would relate it to קָרַץ which we find in Heb. קָרַץ to crowd, oppress, thrust, - Aram. קָרַץ. Syr. ܩܪܝܬ to crowd, squeeze, which is the Ar. دَحَقَ to drive away, expel. The change of ק to ה he would explain as Mesopotamian. Thus كُؤًا دِهَانًا would mean "a cup pressed out", referring to the wine pressed to fill the cup.

دِينٌ

Of very frequent occurrence. c.f. i, 3: ii.257 etc.

Judgment, then Religion, and in ix. 29 verbally "to make profession of faith".

In the Qur'ān we find also دَيْنٌ a debt, that which one owes (c.f. iv. 12,13: ii. 282), and مُدِينٌ for one who receives payment of a debt (xxxvii, 51: lvi. 85) besides the verb تَدَايَنَ "to become debtors to one another" (ii, 282). These, however, are later developments of the word within Arabic.

³⁾ The word itself is a very early borrowing from Persian, probably through the Syriac. The Muslim authorities usually treat it as an Arabic word, c.f. Rāghib Mufradāt 175, and derive it from دَانَ "to do a thing as a habit", but this verb seems to be denominative from دَانَ in the sense of obedience which like مَدِينَةٌ and دِيَان (i.e. مَدِينَةٌ and دِيَان) is a borrowing

1) Vide LA xi. 395, 396.

2) Horovitz Paradies 11 says - "Auch die Herkunft von دِهَان... ist unsicher".

3) Nöldeke-Schwally I, 20: Vollers ZDMG, 1, 641: Nöldeke Mand. Gramm. 102 Sacco Credenze 156 n doubts the accuracy of this, but without justification.

from the North, connected with Ass. dānu, Heb. דָּן , Syr. دَن . There was a suspicion among the philologists, however, that it was a foreign word for LA xvii, 27 notes that some authorities admitted that it had no verbal root, and Khafājī 90, and Tha'ālibī Fiqh 317 include it in their list of foreign words.

In Phlv. we find دِن dīnā meaning judgment, decision, decree, and دِن dīn meaning religion,¹⁾ from which come دِنَاک dīnāk for religious law,²⁾ دِن ham-dīnō, of the same religion,³⁾ and دِنَان dīnān used in the sense of "the religious", i.e. true believers. Now this Phlv. دِن is a good Indo-European word derived from Av. دَاēnā, religion,⁴⁾ connected with Gk. δαίμων, δαίμων and Skt. dīniḥ: and besides being the origin of the Mod. Pers دِن, was borrowed into Arm. as դէն meaning religion, faith, and also Law⁵⁾ in the sense of a "religious system", e.g. դէն յադդէս = ܐܡܪܝܢܐ ܕܡܕܢܐ the Mazdian religion or Law, and also into the Aram. dialects, where we find in common use the Rabbinic דין, Syr. دِن and Mand. ܕܝܢ.⁶⁾

It was from the Aram. that the word passed into Eth. as ደን with its verbal forms ደን and ተደን, and Amharic ደን judge: Tigrīna ደን judge,⁷⁾ and it was doubtless through Aram. that the word entered Arabic. In the Qur'ān the word is used for both religion and judgment, in which latter sense it closely corresponds to Jewish use: in fact the constantly occurring يوم الدين so exactly corresponds with the Rabbinic יום הדין = יום הדין that on the surface it seems obviously a borrowing from Jewish sources. The Syr. دِن, however, has both meanings, ~~and it is in Syriac that the mean-~~

1) PPG1. 110.

2) C.f. the Av. دِنَاک, West Glossary, 35.

3) Bartholomae AIW, 662: Horn Grundriss, 133.

4) But see Bartholomae AIW, 665.

5) Addai Sher 69 discusses its meaning. Curiously enough it is given by the Lexicons as a borrowing from Arabic, c.f. Vullers Lex. i, 956, but see Bartholomae AIW, 665.

6) Hübschmann Arm. Gramm. i, 139.

7) Hirschfeld Beitrage 44: Nöldeke, Neue Beitrage 39: Fraenkel Vocab, 22 Nöldeke in ZDMG xxxvii, 534 seems inclined to think that in the meaning of Judgment, it comes from Aramaic, and in the meaning of religion from Persian.

~~ings~~, and it is in Syriac that the meaning of religion becomes prominent so that the probabilities seem in favour of the borrowing having been from a Christian source.¹⁾ In any case it was an early borrowing for it is found not uncommonly in the early poetry.²⁾

دينار

iii. 68.

A dīnār.

The name of a coin, the Lat. denarius, Gk. δηνάριον. The Muslim authorities knew that it was a loan-word and claim that it came from Persian, though they were not unanimous about it. Jawālīqī Mu'arrab 62, whose authority is accepted by Suyūṭī³⁾ gives it as Arabicized from the Pers دينار, but Tha'ālibī Fiḥ 317 places it among the words which have the same form in both Ar. and Pers: Suyūṭī Muzhir, i, 139 places it among the words about which the philologists were in doubt, and Rāghib Mufradāt 171 while quoting the theory that it is of Pers. origin compounded from دين and نار⁴⁾, yet gives his own opinion as that it is from دينار, and an Arabic word. So the Lexicons differ. The Qāmūs says plainly that it is a foreign word like ديباچ and قيراط which the Arabs of old did not know and so borrowed from other peoples. TA. iii, 211, says that the authorities were uncertain - واختلت في أصله - , and Jawharī tries to explain it as an Arabic word.

The form دينار seems an invention to explain the plu. دنانير, though it may be intended to represent the Phlv. دینار dīnār, used for a gold

1) Mingana Syriac Influence 85: Horovitz KU 62.

2) See references in Horovitz op.cit. Cheikho Naṣrāniya 171.

3) Itq. 320: Mutaw. 46, vide also Khafaji 86.

4) Vide Vullers Lex. i, 25 and 56. Dvořák Fremdw. 66 points out that the late Greek explanations of the word take it to be from din-ar, i.e.

δινάχαλλον c.f. Steph. Thesau. II, 1094 - τὸ δινάχαλλον οὕτως ἑκαλεῖτο δηνάριον, or the even more ridiculous τὸ τὰ δεινὰ ἀρεῖν παρεχόμενον.

coin in circulation in the Sasanian empire, and which is the origin of the Pers. دينار. The Phlv. دينار, however, is not original, and the oft suggested connection with the Skt. दीनार a gold coin or gold ornament is hardly to the point, for this is itself derived from the Gk. δηνάριον,²⁾ and the Phlv. word was doubtless also borrowed directly from the Gk.

δηνάριον from the Lat. denarius was in common use in N.T. times and occurs in the non-literary papyri.³⁾ The Greeks brought the word along with the coin to the Orient in their commercial dealings, and the word was borrowed not only into Middle Persian, but is found also in Arm. Դենար⁴⁾ in Aram. ܕܢܐܪ which occurs both in the Rabbinic writings (Levy Wörterbuch I, 399, 400) and in the Palmyrene inscriptions (De Vogüé Inscr. vi, 3 = NSI. No 115 p 273),⁵⁾ and in Syr. ܕܢܐܪ. The denarius aureus, i.e. the δηνάριον χρυσόν became known in the Orient as simply δηνάριον, and it was with the meaning of a gold coin that the word came into use in Arabic.⁶⁾

Now as it was coins of Greek and not of Persian origin that first came into customary use in Arabia, we can dismiss the suggested Persian origin. Had the word come directly from Gk., however, we should expect the form دينار*, and the actual form دينار suggests an Aram. origin, as Fraenkel had noted.⁷⁾ It was from the Syr. ܕܢܐܪ that the Eth. ደናር⁸⁾ was derived, and we may assume that the Ar. word was also taken from this source.⁹⁾ It was an early borrowing, as it occurs in the old poetry.

1) PPGI, 110.

2) Monier Williams Sanskrit Dictionary, 416.

3) Kenyon, Greek Papyri in the British Museum, II, 306 - "the term denarius replaces that of drachma which was regularly in use before the time of Diocletian: the Neronian denarius reintroduced by Diocletian being reckoned as equivalent to the drachma and as 1/6000 of a talent".

4) Hübschmann Arm. Gramm. i, 346.

5) The actual form is ܕܢܐܪ with the Aram. plu. ending.

6) Zambaur in EI, i, 975 thinks that the shortened form of the name became current in Syria after the reform of the currency by Constantine I (309-319 A.D.).

7) Vocab. 13: Fremdw. 191.

8) Nöldeke Neue Beiträge 41: but see p 33 where he suggests a possible direct borrowing from the Greek.

9) Mingana Syriac Influence, 89.

ذَكَّى

v. 4.

To make ceremonially clean.

Only once does this word occur, and then in a very late Madinan passage giving instruction about clean and unclean meats. Muslims are here forbidden to eat that which dieth of itself, blood, flesh of swine, that which has been offered to strange gods, anything strangled or gored or killed by an accident or by a beast of prey - "save what you have made ceremonially clean" - أَلَا مَا ذَكَّيْتُمْ - the reference being, as the Commentators tell us, to the giving of the death stroke in the orthodox fashion to such maimed or injured beasts.¹⁾

This whole passage is obviously under Jewish influence, c.f. Lev. xi. 7: xvii, 10, 15 etc, and Schulthess ZA, xxvi, 151,²⁾ has suggested that the verb ذَكَّى here is a borrowing from the Jewish community. In Bibl. Heb. נָצַח (Pi) means "to make or keep clean or pure", but the Aram. נָצַח; נָצַח mean "to be ritually clean", and the Pa. נָצַח is "to make ritually clean", giving us precisely the form we need to explain the Arabic. The Syr. نَظَّاه has the same meaning, but as the distinctions of clean and unclean meats meant little to the Christians, the probabilities are in favour of a Jewish origin.

رَاعِنَا

ii, 98: iv. 48.

The reference is the same in both passages, - "say not rā'ina but say unẓurnā". The Commentators tell us that the Jews in Arabia used to pronounce the word رَاعِنَا meaning "look at us", in such a way as to relate it with the root نָزַح to be evil, so Muḥammad urged his followers to

1) Wellhausen Reste 114 n 4.

2) "Wahrscheinlich ist aber dieses letzere ذَكَّى irgendwie jüdischen Ursprungs".

use a different word ¹⁾ behold us, which did not lend itself to disconcerting play on words.

Hirschfeld Beiträge 64 thinks the reference is to נא ארנא occurring in connection with some Jewish prayer, but it is much more likely that the statement of the Commentators is correct and that as Geiger 17,18 noted, ²⁾ it is a play on נא and ארנא, and reflects the Prophet's annoyance at the mockery of the Jews.

رَبِّ

Occurs very frequently, e.g. i, 1.

Lord, master.

The root רר is common Semitic, probably meaning to be thick, as illustrated by Ar. رَبِّ to increase, رَبِّ thick juice, the Rabbinic רָבָה grease, beside the Eth. ረሸ to expand, extend. The sense of great, however, which is so common in Heb. and Aram. and from which the meaning Lord is developed does not occur in Ar. and in Eth. save as a borrowing. ³⁾ This sense seems to have developed in the N. Semitic area, and Margoliouth ERE, vi, 248 notes that رَبِّ, meaning Lord or Master must have been borrowed from the Jews or Christians.

The borrowing was probably from Aram. for it was from an Aram. source that the word passed into Middle Persian, as witness Phlv. رَبِّ ra-bā meaning great, venerable, splendid (PPG1, 190), which occurs as early as the Sasanian inscriptions, where رَبِّ is synonymous with the Pazend

⁴⁾ رَبِّ vazurg. We find رر very frequently in the Aramaic inscriptions, e.g. רר שוק "chief of the market", רר חילא "chief of the army", רר אשירא ⁵⁾ "camp master" etc. though its use in connection with deities is rarer,

1) Suyūṭī Itq. 320 quoting Abū Na'īm's Dalā'il an-Nubuwwa. C.f. Mutaw 59

2) Vide also Palmer Qāran, I, 14; and Dvořák Fremdw. 31.

3) It occurs however in Sab. ר, though this like Eth. ረሸ and ረገገ may be from the Aram.

4) West Glossary, 133.

5) See Cook Glossary under the various titles.

names like ܠܝܠܐ meaning "El is great" rather than "El is Lord". The special development of its use with God was in the Syriac of the Christian communities, and as Sprenger Leben, I, 299 suggests, it was doubtless under Syr. influence that Muḥammad uses it as he does in the Qur'¹⁾ ān. It was commonly used, however, both of human chieftains and of the deity in pre-Islamic days, as is evident from the old poetry.

ܠܝܠܐ

iii. 73: v. 48, 68.

Rabbi.

The passages are all late, and the reference is to Jewish teachers as was recognized by the Commentators. Most of the Muslim authorities take it as an Arabic word, a derivative from ربي, c.f. TA, i, 260 Rāghib Mufradāt 183, and Zam. on iii, 73. Some however, knew that it was a foreign word, though they were doubtful whether its origin was Heb. or Syr.²⁾

As it refers to Jewish teachers we naturally look for a Jewish origin, and Geiger 51 would derive it from the Rabbinic רב a later form³⁾ of רב used as a title of honour for distinguished teachers, so that there grew up the saying רבא גדולא רבא "greater than Rabbi is Rabbān". The difficulty in accepting רב as a direct derivative from רב, however, is the final ܐ, which as Horovitz KU 63 admits, seems to point to a Christian origin. In Jno. xx, 16: Mk. x. 51, we find the form ραββουνα (ὁ δὲ ἱεροὺς Διδάσκων) or ραββωνά, which seems to be formed from the Targumic רבא⁴⁾, and it was this form that came to be commonly used in the Chris-

1) Hirschfeld New Res. 30, however, argues that the dominant influence was Jewish.

2) Vide Jawālīqī Mu'arrab 72: Suyūṭī Itq. 320: Muzhir I, 130: Khafājī 94. 3) Hirschfeld Beiträge 51 n says - "Muḥammad ermahnt die Rabbinen (rabbānī) sich nicht zu Herren ihrer Glaubensgenossen zu machen, sondern ihre Würde^{lediglich} auf das Studium der Schrift zu beschränken, vgl. ix. 31". Vide also von Kremer Ideen, 226 n.

4) Dalman Worte Jesu 267, and see his Grammatik des jüd. paläst. Aramäisch, p 176.

tian communities of the East, viz. Syr. ܕܒܝܢܐ : Eth. ሕገ : Arm. աստուծոյ .
The Syr. ܕܒܝܢܐ was very widely used, and as Pautz Offenbarung 78 n 4
notes, ܕܒܝܢܐ was commonly used for a doctor of learning, and the dim. ܕܒܝܢܐ
was not uncommonly used as a title of reverence for priests and monks, so
that we may conclude that the Qur'ānic word as to its form is probably of
Syriac origin.²⁾

ܕܒܝܢܐ

ii. 15.

To be profitable.

A trading term which Barth. Etymol. Stud. 29 (^{but cf.} ~~and~~ Torrey Commer-
cial Theological Terms, p. 44) has equated with the Jewish ܐܪܡܝܐ . It
seems more likely, however, to have come from the Eth. ሕገ lucrari, lu-
crifacere,³⁾ which is very commonly used and has many derivatives, e.g.
ሕገኛ a business man: ሕገ gain: ሕገ profit bearing, etc. which are
among the commonest trading terms. It is thus probably a trade term that
came to the Arabs from Abyssinia.

ܕܒܝܢܐ

iii. 140.

Myriads.

The passage is a late Madinan one encouraging the Prophet in his
difficulties.

Suyūṭī Itq. 321 says that certain early authorities considered it
a Syriac word, and this is probably correct. Syr. ܕܒܝܢܐ the plu. of ܕܒܝܢܐ
meaning myriads, translates both μυρία and μυριάδες of the LXX.⁴⁾

ܕܒܝܢܐ

lxxiv. 5.

1) Hübschmann Arm. Gramm. i, 376: ZDMG, xlv, 251.

2) Mingana Syriac Influence, 85 agrees.

3) Fraenkel in Beit. Ass. iii, 74 says that Nöldeke suggested this deriva-
tion but I cannot locate the reference.

4) C.f. also the Mandaean ܕܒܝܢܐ , Nöldeke Mand. Gramm., 190.

Wrath.

The Sūra is an early one, and in this passage, the Prophet is urged to magnify his Lord, purify his garments and flee from the wrath to come - والرجز فاهجر .

It is usual to translate the word as abomination or idolatry and make it but another form of رَجَزٌ , which occurs in ii. 53: vii, 131 etc. - c.f. LA vii, 219: Rāghib Mufradāt 186 and the Commentaries. There was some feeling of difficulty about the word, however, for Zam. thought the reading was wrong and wanted to read رَجَز , instead of رُجَز , and Suyūṭī Itq. 311 would explain it as the form of رَجَز in the dialect of Hudhail.

It seems probable, however, as Bell Origin 88, has suggested, that the word is the Syr. ܪܝܝܬܐ wrath, used of the "wrath to come" e.g. in Matt. iii, 7.¹⁾

رَجَزٌ

iii. 31: xv. 17, 34: xvi. 100: xxxviii. 78: lxxxi. 25.

Stoned, pelted, driven away by stones, execrated.

We find it used only of Satan and his minions, and is said to derive from the Tradition that the demons seek to listen to the counsels of Heaven and are pelted away by the angels,²⁾ - c.f. Sūra lxvii, 5.

The Muslim authorities naturally take it as a pure Arabic word, a form رَجَزٌ from رَجَمَ , which is used several times in the Qur'ān. As a technical term associated with Satan, however, it would seem to be the Eth. ܪܝܝܬܐ and mean cursed or execrated rather than stoned. ܪܝܝܬܐ means to curse or execrate and is used of the Serpent in Gen. iii. 14, and of those who are delivered over to the fire prepared for the devil and his angels in Matt. xxv. 41. Rückert in his notes to his translation of the

1) Vide also I Thess. i, 10 and Lagarde Analecta Syriaca, p 8, l.19.

2) There is, however, reason to believe that the epithet belongs to a much older stratum of Semitic belief in regard to demons, c.f. Wellhausen Reste, 111.

1)

Qur'ān (ed. Müller p 440) had noted this connection with the Eth. and Nöldeke Neue Beiträge 25, thinks that Muhammad himself in introducing the Eth. word ܫܝܬܐܢ = شيطان introduced also the epithet ܥܪܡܐ, but not knowing the technical meaning of the word treated it as though from ܪܥܡܐ - رجم, 2)

2) فَرَمَ to stone.

الرَّحْمَنُ

Occurs some 56 times outside its place in the superscription of the Sūras.

The Merciful.

3) It occurs always as a title of God, almost as a personal name for God.

Certain early authorities recognized the word as a borrowing from Heb. Mubarrad and Tha'lab held this view, says Suyūṭī Itq. 321: Mutaw. 58, and it is quoted from Az-Zajjāj in LA. xv. 123.

The root ܪܡܐ is common Semitic, and several Ar. forms are used in the Qur'ān, e.g. رَحِيمٌ, رَحْمَةٌ, رَحْمَةً, رَحْمَةً, but the form of رَحْمَنٌ is itself against its being genuine Arabic. Fraenkel Vocab. 23 pointed out that ܪܥܡܐ occurs in the Talmud as a name of God, e.g. ܪܥܡܐ ܕܥܠܐ "saith the all-Merciful", and as Hirschfeld Beiträge 38 notes, it is also so used in the Targums and in the Palmyrene inscriptions, c.f. NSI p 300. In the Christian-Palestinian dialect we find رَحْمَنٌ which is the equivalent 4) of the Targumic ܪܥܡܐ in Lk. vi, 36 translates ܪܥܡܐ ܕܥܠܐ, and in the S. Arabian inscriptions ܪܥܡܐ 5) occurs several times as a divine name. 6)

1) See also Müller's statement in ThLZ for 1891 p 348.

2) Wellhausen Reste, 232: Pautz Offenbarung, 49: Margoliouth Chrestomathia Baidawiana, 160. Praetorius ZDMG, lxi. 620 ff. argues against this derivation, but unconvincingly. See also Van Vloten in the Feestbundel aan de Goeje, p 35, 42, who thinks that it was used in pre-Islamic Arabia in connection with pelting snakes.

3) Sprenger Leben II, 198.

4) Schwally Idioticon 88: Schulthess Lex. 193, and see Wellhausen ZDMG lxvii, 630.

5) Müller ZDMG xxx, 672: Osiander ZDMG x, 61: CIS IV, no. 6: and particularly Fell in ZDMG liv. 252, who gives a list of texts where it occurs.

6) Halévy JA viii sér. xx. 326, however, takes it as an adjective and not as a divine name.

There can be little doubt that it was from S. Arabia that the word came into use in Arabic, but as Nöldeke-Schwally I, 113 points out,¹⁾ it is hardly likely to have originated there and we must look elsewhere for the origin.²⁾ Sprenger Leben, II, 198-210 in his discussion of the word, favours a Christian origin,³⁾ while Hirschfeld Beiträge 39 insists that it is of Jewish origin, and Rudolph Abhängigkeit 28 professes to be unable to decide between them.⁴⁾ The fact that the word occurs in the old poetry⁵⁾ and is known to have been in use in connection with the work of Muhammad's rival Prophets, Musailama of Yamāma⁶⁾ and Aswad of Yemen⁷⁾ would seem to point to a Christian rather than a Jewish origin, though the matter is uncertain.

رُحِيقٌ

lxxxiii. 25.

Strong wine.

The passage is early Meccan describing the delights of Paradise.

The word is an unusual one and the Lexicons do not know quite what to make of it. They admit that it has no root in Arabic, and though they are agreed that it refers to some kind of wine, they are uncertain as to the exact meaning or even the exact spelling, i.e. whether it should be رُحِيقٌ or رُحاقٌ, c.f. LA. xi. 404/

Ibn Sīda was doubtless not far from the mark when he said that it meant عتيق . That old, well matured wine was a favourite among the

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- 1) Grimme ZA. xxvi, 161: Bell Origin 52: Lidzbarski in SBAW Berlin 1916 p 1218. 2) Halévy REJ xxiii, in discussing the inscription thinks that it is of purely pagan origin. See also Margoliouth Schweich Lectures 67 ff
 3) So Pautz Offenbarung 171 n., and vide Fell ZDMG liv. 252. Mingana Syriac Influence 89.
 4) So Massignon Lexique 52. Sacco Credenze 18, apparently agrees with the Jewish theory.
 5) Div. Hudh. (ed. Wellhausen) clxv. 6: Mufaḍḍaliyāt (ed. Thorbecke) 34, 60
 6) Tabarī Annales I, 1933-1937. Ibn Hishām 200.
 7) Beladhorī 105 l. 6:

ancient Arabs, Fraenkel Fremdw. 171 has illustrated by many examples from the old poetry, and I suspect that رقيق is the Syr. ܦܨܡ = Aram. ܦܚܝܩ far, remote, which was borrowed into Phlv. as ܠܕܘܘ old, antique (PPG1. 192).

رزق

Of very frequent occurrence, c.f. ii. 57: xx. 131.

Bounty.

It means anything granted to another from which he finds benefit, and in the Qur'ān refers particularly to the bounty of God, being used frequently as almost a technical religious term.

Besides the noun رزق, we find in the Qur'ān the verb رزق (ii. 54 etc.), the part. رازق, he who provides (v. 114 etc.) and الرزاق the Provider, one of the names of God. The verb, of course, is denominative and the other forms have developed from it.

It has long been recognized by Western scholarship that the word is a borrowing from Iranian through Aramaic. Phlv. ܠܕܘܘ rōjik means ¹⁾ daily bread (c.f. Paz. rōži) from ܠܕܘܘ rōj-day, the Mod. Pers. روز, which ²⁾ is connected with Av. 𐬠𐬀𐬭𐬀𐬎𐬭𐬀 raoča, light, ³⁾ O.Pers. rauca, day: Skt. रौच्य lustre, brightness, light. The Phlv. ܠܕܘܘ ⁴⁾ was borrowed into Arm. as անճրկ ⁵⁾ daily provision, and then bread, and Syr. ܠܕܘܘ daily ration, which translates τροφή in I Macc. i, 35, and also stipendium (ZDMG xl. 452). In Mod. Pers. by regular change of ܘ to ܝ we get روزی daily need, e.g. روزی خور "eating the daily bread".

⁶⁾ It was from the Syr. that the word came into Arabic, and thence ⁷⁾ borrowed back into Pers. in Islamic times as رزق. It was an early

1) Vide Shikand-gumānik-vičār, Bombay, 1887, p 226.

2) Bartholomae AIW, 1489.

3) Spiegel Die altpers. Keilinschriften, 238.

4) Hübschmann, Arm. Gramm. i, 234.

5) Nöldeke, ZDMG, xxx. 768: Lagarde GA, 81.

6) So Lagarde op.cit. Rückert ZDMG x. 279: Fraenkel Vocab. 25: Pautz. Offenbarung 164 n 4: Siddiqi Studien, 56

7) Lagarde, op.cit.: Vullers Lex. ii. 28.

borrowing and occurs frequently in the old poetry.

رَق

lii. 3.

A volume, or scroll of parchment.

The Lexicons take the word from رَق to be thin (LA, xi. 414), which is plausible enough, but there can be little doubt that it is a foreign word borrowed from the Eth.¹⁾ where ḥ means parchment (charta pergamena, membrana, Dillmann Lex. 284), which translates μυρρίνα in II Tim. iv. 13. It was an early borrowing and occurs many times in the old poetry.

الرَّقِيمُ

xviii. 18.

Ar-Raqīm is mentioned at the commencement of Muḥammad's version of the story of the Seven Sleepers. The Commentators present the widest divergences as to its meaning. Some take it as a place-name, whether of a village, a valley or a mountain. Some think it was a document, a كتاب or a لوح. Others consider it the name of the dog who accompanied the Sleepers: others said it meant an inkhorn,^{and some} like Ibn Duraid admitted that they did not know what it meant.

Their general opinion is that it is an Arabic word, a form رَقِيم from رَقَمَ, but some, says Suyūṭī Itq. 321, said that it was Greek, meaning either writing or inkhorn in that tongue.

The probabilities are that it is a place name, and represents ḥ otherwise known as ḥ - ḥ a place in the desert country²⁾ of S. Palestine, very much in the same district as the Muslim geographers

1) Fraenkel Fremdw. 246. ḥ is from ḥ to be thin, c.f. ḥ and ḥ, so that ḥ corresponds to رَقِيم.

2) C.f. the Targumic ḥ.

place الرقيم^{1) 2)}

رُيَّانٌ

vi. 99,142: lv. 68.

Pomegranate.

The generally accepted opinion among the Muslim authorities is that it is a form رُيَّانٌ from رَمَّ - c.f. Rāghib Mufradāt 203, but some had considerable doubts about it as we see from LA xv. 148: Jawharī sub.voc

Guidi Della Sede, 19 noted it as a loan word in Arabic, and Fraenkel Fremdw. 142 suggested that it was derived from the Syr. ܪܝܢܐ, the Ar. form being built on the analogy of رَمَّاح. As the Eth. ረሞጎ and Phlv. ܪܡܝܢ rōramnā or ܪܡܢܐ romana³⁾ are of Aram. origin we may assume the same for Ar.⁴⁾

رمان, but the ultimate origin of the word is still uncertain. It occurs⁵⁾ in Heb. as רמין, in Aram. ܪܡܝܢ and ܪܡܢ, as well as Mandaean ܪܡܢܐ,⁶⁾ but appears to be non-Semitic. Horovitz Paradies 9 thinks that if it is true that the pomegranate is a native of Socotra we may have to look in that direction for the origin of the word. It is of course possible that it is a pre-Semitic word taken over by the Semites.

رُيَّانٌ

v. 85: ix. 31,34. (and رهبانية lvii. 27)

Monks.

It is used only of Christian monks and the monastic institution,

1) Ibn Athīr Chron. xi. 259: Yāqūt Muʿjam ii. 804.

2) Torrey in Ajeb Nameh, 457 ff. takes ܪܡܢ to be a misreading of ܪܡܝܢ and to refer to the Emperor Decius who is so prominent in the Oriental legends of the Seven Sleepers. Such a misreading looks easy enough in the Heb. characters, but is not so obvious in Syr. ܪܡܢ and ܪܡܢ and as Horovitz KU 95 points out, it does not explain the article of the Arabic word. Horovitz also notes that names are carefully avoided in the Qur'ānic story save the place name الكهف, which is at least a point in favour of Raqīm being also a place name.

3) PPG1, 198: and Nöldeke Neue Beiträge, 42.

4) Löw Aramäische Pflanzennamen, 310 says "Etymologie dunkel".

5) Nöldeke Mand. Gramm. 123.

6) Hommel Aufsätze 97 ff: BDB 941 "a foreign word of doubtful origin".

and only in late passages.

The Muslim authorities are unanimous in taking it from رُحِبَ to fear, a verb which is used in the Qur'ān, e.g. vii. 153: ii. 38: xvi. 53, so رُحِبَ would mean firstly a god fearing man, and then be applied to anyone who took religious vows. Several Western scholars have assented¹⁾ to this argument and look on the word as genuine Arabic.

The Lexicons, however, raise some doubt of رُحِبَان being a plu. of رُحِبَ, for it was anciently used as both sing. and plu. (LA. i, 421). Geiger 51 suggested that it was a word of foreign origin, and Fleischer Kleinere Schriften, II, 118 thought it was probably borrowed from the Syr. from some form connected with رُحِبَ or رُحِبَ meaning teacher.²⁾ This is not free from difficulty, however, for the only form رُحِبَ which the Dictionaries quote, seems to be post-Islamic. (PSm. 3830). We find the word frequently used in the old poetry, where it is a distinctly Christian word,³⁾ so that Nöldeke ZDMG, liv.¹⁶³ suggests that it was formed among the Christian Arabs of N. Arabia from the root رُحِبَ, under the influence of the Phlv. tarsāk (Mod. Pers. ترسا)⁴⁾ meaning fearful, timid, which was very commonly used for an ascetic and then for Christians (as it is at the present day) as those who fear God.

رُحِبَان

xxx. 14: xlii. 21.

A rich, well watered meadow: thence a luxurious garden. (LA.ix.23).

Both passages are late Meccan and refer to the blissful abode of the redeemed.

There can be little doubt that the word was borrowed as a noun

1) Fraenkel Fremdw. 267: Bell Origin, 50: Rudolph Abhängigkeit, 7.
 2) Pautz Offenbarung 136 n 2 makes a similar suggestion, but from the Eth. ፩፻፹፭.
 3) Fraenkel, op.cit. Sprenger Leben, III, 33 n 1. Massignon Lexique 52 marks it similarly.
 4) Hom Grundriss 5384.

into Arabic, and from it were then formed رَوَّى "to resort to a garden", رَوَّضَ "to render a land verdant", اَزْدَى "to abound in gardens", etc. As some of these forms occur in the early literature the borrowing must have been an early one.

Vollers ZDMG 1. 641, 642 has noted that the word is originally Iranian, and he suggested that it was from the Iranian √ rud meaning to ¹⁾ grow. The Av. راد raod - means ²⁾ to flow, from which comes راداه raodah ³⁾ a river and راداه raoda, growth (c.f. Skt. रुह , rising, height) also ⁴⁾ meaning stature. From the same root comes Phlv. 𐭠𐭣 a lake or riverbed, ⁵⁾ and the Pers. رود commonly used for river, e.g. رود فرات, the Euphrates. The Phlv. word is important for the Lexicons tell us (c.f. Tha'lab in LA ix. 23) that water was an indispensable mark of a روضة. Thus the con- ⁶⁾ the clusion would seem to be that the Arabs learned the Phlv. 𐭠𐭣 in/Mesopotamian area and used it for any well watered or irrigated land.

الروم

xxx. 1.

The Byzantine Empire.

It is the common name for the Byzantine Greeks though also used in a wider sense for all the peoples connected or thought to be connected with the Eastern Roman Empire - c.f. TA. viii. 320.

A considerable number of the early authorities took it as an Arabic word derived from راء ¹⁾ to desire eagerly, the people being so called

1) " روضة, ist ohne Etymologie: zur Bedeutung ist hier nur daran zu erinnern, dass es in der Nomadensprache jeden grünen Fleck in öder Umgebung bezeichnet. Mit dem alten Sprachgebrauch deckt sich noch jetzt nach meiner Erfahrung genau die Sprache z.B. der Sinaibeduinen.....Ich glaube nicht fehl zu gehen, wenn ich روضة aus p. √ rud 'wachsen', erkläre".

2) Bartholomae AIW, 1495: Reichelt Awestisches Elementarbuch, 493.

3) Horn Grundriss 139: Bartholomae AIW 1495. C.f. the O.Pers. rauta = river, which is related to Gk. ῥαῦτα, ῥαῦτα.

4) PPG1. 198.

5) PPG1. 198. c.f. Av. 𐭠𐭣 urūd, riverbed, from the root raod (Reichelt Avestan Reader, 266).

6) Addai Shir 75 wants to derive روضة from Pers. ريز, which seems to be wide of the mark.

because of their eagerness to capture Constantinople (Yāqūt Mu'jam II, 862. Some even gave them a Semitic genealogy - LA, xv. 150, and Yāqūt II, 861. Others, however, recognized the word as foreign, as e.g. Ja-wālīqī Mu'arrab 73 who is the authority followed by Suyūṭī Itq. 321.¹⁾

The ultimate origin of course is Lat. Roma, which in Gk. is Ῥώμη which came into common use when ἡ Νέα Ῥώμη as distinguished from ἡ πρεσβυτέρα Ῥώμη became the name of Constantinople after it had become the capital of the Empire. Naturally the name travelled Eastward, so that we find Syr. ܠܡܝܐ, ܠܡܝܐ beside ܠܡܝܐ, ܠܡܝܐ : Arm. Հոմ or Հոմ²⁾ : Eth. ራሜ : Phlv. ܠܡܝܐ³⁾ Arum, and Skt. रीम.

The word may have come directly from the Greek into Arabic through contacts with the Byzantine Empire such as we see among the Ghas-sānids, or it may be as Mingana, Syriac Influence 98, thinks, that it came through the Syriac.⁴⁾ It is at any rate significant that ܠܡܝܐ occurs not infrequently in the Saffaitic inscriptions - c.f. Horovitz KU 113, and also in the old poetry, c.f. the Mu'allāqa of Ṭarafa.

زبانية

xcvi. 18.

The guardians of Hell.

They are said to be strong and mighty angels, and the name is derived from ܠܡܝܐ to push, thrust, - Bagh. We see from Zam, however, that the philologists have some difficulty in explaining the form.

Vollers ZDMG, li. 324 suggested a connection with Ass. zibānītu meaning balances, and Addai Shir 77 wants to derive it from Pers. ܠܡܝܐ⁵⁾ blaze, tongue of fire, from Phlv. ܠܡܝܐ zūbān - a tongue. It seems, how-

1) So Mutaw. 47, which classes it among the borrowings from Persian.

2) Hübschmann Arm. Gramma. i, 362.

3) Dinkard § 134, in the Bombay edition p 157 l.8 of the Pahlavi text. See also Justi's Glossary to the Bundahesh p 62.

4) Vide also Sprenger Leben, III, 332 n.

5) West Glossary 150 and 50: PPG1, 130. c.f. Horn Grundriss, 144.

ever, as Andrae Ursprung 154 points out, to be connected with the Syr. ¹⁾ ܕܘܬܘܪ, the ductores who as Ephraem Syrus tells us, lead the departed souls to judgment.

ܕܘܬܘܪ

iv. 161: xvii. 57: xxi. 105.

The Psalter.

Always the Book of David, and xxi. 105 given as a quotation therefrom is from Ps. xxxvii, 29.

The early authorities were not certain as to whether the word was to be read ܕܘܬܘܪ or ܕܘܬܘܪ, though they agree that it is from ܕܘܬܘܪ - to transcribe - Tab. on iv. 161: Rāghib Mufradāt 210, Sijistānī 166, Jawharī I, 324. The plu. ܕܘܬܘܪ, as a matter of fact is used in the Qur'ān of Scriptures in general, e.g. xxvi, 196: liv. 43 etc. and once of the Books of Fate liv. 52, so that there is on the surface some colour to the claim that ܕܘܬܘܪ may be from ܕܘܬܘܪ to transcribe.

It is obvious, however, that the word must somehow have arisen as a corruption of some Jewish or Christian word for the Psalter. Some ²⁾ have suggested that it is a corruption of ܕܘܬܘܪ, a Psalm or chant, used e.g. in Ps. lxxxi. 3: xcvi, 5, the ܕ and ܬ being to some extent interchangeable in Arabic. Fraenkel Fremdwörter 248, however, thinks it more likely that it originated in a misunderstanding of ܕܘܬܘܪ, which occurs also in Syr. ܕܘܬܘܪ, ܕܘܬܘܪ and Eth. ወሐረ. Barth. Etymol. Stud. 26 suggested a ³⁾ connection between ܕܘܬܘܪ and ܕܘܬܘܪ, but Schwally Idioticon 129 rightly rejects this solution.

When we remember the early use of ܕܘܬܘܪ beside ܕܘܬܘܪ and the fairly

1) Opera III, 237, 244. Grimme Mohammed 1892 p 19 n, thinks that some old name of a demon lies behind the word. ܕܘܬܘܪ

2) Hirschfeld Beiträge 61 supports a Jewish origin.

3) C.f. Fraenkel in Beitr. Ass. III, 74.

1) frequent use of زبر in the early poetry in the general sense of a writing it seems simplest to think of some confusion made between derivatives from these roots and the זביר or זביר in use among Jews and Christians, so that even in pre-Islamic days זבר came to be used by a popular derivation for the Psalter.²⁾

زَجَاجَةٌ

xxiv. 35.

A glass vessel.

There was some uncertainty as to the vowelling of the word, whether زَجَاجَةٌ ; زَجَاجَةٌ ; زَجَاجَةٌ. The philologists attempt to derive it from زَجَّ³⁾ though they do not suggest how it can be explained from this root. Fraenkel Fremdw. 64 showed that it has no verbal root in Arabic, and suggested that it is the Aram. זגגא , Syr. ܙܓܓܐ meaning glass or crystal. The Syr. word is early and quite common, and it was probably when the Arabs came to use glass that they took over the Syr. word with the article.

زُخْرُفٌ

vi. 112: x. 25: xvii. 95: xliii. 34.

Anything highly embellished.

As used in the Qur'ān it obviously means ornamentation, though Ibn Sida says that its primitive meaning was gold, and then any gilded decoration, and then decoration in general. There appears to be no occurrence of the word earlier than the Qur'ān, though it may well have been an early word.

It seems to be a deformation from the Syr. ܙܚܪܐ = Aramaic ܙܚܪܐ⁴⁾

1) Vide Imru'ul-Qais in Ahlwardt Divans, 159, 160, an-Namrī in Agh. xii. 18, and other passages in Horovitz KU 69 ff. Cheikho Nasrāniya 184 and Al-Machriq xvi. 510.

2) C.f. al-'Uqailī in LA viii. 55, and the verses of the Jewish poet quoted by Hirschfeld. Margoliouth ERE, x. 541 supports the solution suggested above, and vide Vollers ZDMG li. 293.

3) LA, III, 112.

4) Addai Shir 77 would derive it from Pers. زبر ornamentation, but there seems nothing in favour of this.

meaning a bright scarlet colour much used for adornment. It is used for the scarlet curtains of the Tabernacle in Ex. xxvi, 1 and for the $\chi\lambda\alpha\mu\delta\varsigma$ $\kappa\omicron\kappa\kappa\iota\nu\eta$ of Matt. xxvii, 28. The interchange of ς and η is not a great difficulty, c.f. Praetorius Beit.Ass. 1, 43 and Barth. in ZDMG, xli. 634.

زُرِّي

lxxxviii. 16.

Rich carpets.

Plu. of زُرِّيَّة or زُرِّيَّة , occurring only in an early description of Paradise. The word occurs not infrequently in the early literature and the Exegetes have a clear idea that it means fine wide carpets, but their explanations of the form are confused,¹⁾ c.f. Rāghib Mufradāt 211.

Fraenkel Fremdw. 92 thought that it was from the Syr. ܙܪܝܐ to check, stop, though it is difficult to see how this can explain its meaning. He notes, however, that Geo. Hoffmann would derive it from the Pers.

²⁾ زبریا under the foot, which looks more likely, and which Horovitz Paradies 15 thinks possible, though if Persian it would seem more likely that it is connected with some formation from Phlv. 𐭲𐭮 zarīn golden as in ³⁾ 𐭲𐭮𐭥𐭥𐭥𐭥 zarīn-pēsīd (West Glossary 148). The most likely origin, however, is that suggested by Nöldeke Neue Beiträge 53, that it is from the Eth. ዘርብ carpet. Nöldeke admits the possibility that the borrowing may have been the other way,⁴⁾ and one is inclined to derive both the Ar. and Eth. words from an Iranian source, but at present there is not sufficient evidence for this.

زُرِّيَّاء

iii. 32,33: vi. 85: xix, 1,7: xxi, 89.

1) The fact would seem that زُرِّيَّة is a later formation and that the form that was borrowed was زُرِّي , which as a matter of fact is the only form that occurs in the oldest texts.

2) Mullers Lex. ii, 168,169.

3) Addai Shir 77 also argues for a Persian origin, but he wants to derive it from زَرَب meaning yellow water.

4) So Fraenkel op.cit.

Zachariah.

Always as the father of John the Baptist¹⁾, though in iii. 32 he is the elder who reared Mary from childhood, an idea dependent of course on Protevangelion viii, 4.

There are variant spellings of the word - زكريا and زكري²⁾ (Tab. on iii. 32), and the early authorities recognized the name as foreign - Jawālīqī Mu'arrab³⁾ 77. The probabilities seem to be that it came into Ar. from Syr. ܙܚܪܝܐ⁴⁾. We find ܙܚܪܝܐ in Mandaean but there seems reason to believe that this form has been influenced by Arabic, (Brandt ERE, viii, 380). The name apparently does not occur in the early literature, though it must have been well known to Arabian Christians in pre-Islamic times.⁵⁾

زكى

Of frequent occurrence in many forms.

To be pure.

The three forms which particularly concern us are زكى (c.f. xxiv. 21), زكى (ii. 146: iv. 52: xci. 9) and زكى (xx. 78: lxxxvii. 14).

The primitive meaning of the Ar. زكا is to grow, to flourish, thrive, as is recognized by the Lexicons, c.f. LA xix, 77, and Rāghib Mufradāt 212.⁶⁾ This is the meaning we find in the earliest texts e.g. Hamāsa 722, 4: Labīd (ed. Chālidī 142, 10) etc. and with this we must connect the زكى of ii. 232: xviii. 18 etc, as Nöldeke notes.⁷⁾ In this sense it is cognate with Ass. zakū to be free, immune: Aram. ܙܚܝܐ to be

1) It is remotely possible that in the list of Prophets in vi. 85 it refers to someone else, but its close connection there with the name Yahya would seem to indicate that the same Zachariah is meant as is mentioned in the other passages.

2) So Khafājī 99.

3) Rhodokanakis WZKM, xvii, 285: Horovitz KU, 113: Mingana Syr.Infl. 82

4) As in the Liber Adami (ed. Norberg) and Ginza (tr. Lidzbarski, 51, 213,

5) Horovitz rightly rejects the examples collected by Cheikho 232. (219.

6) And see Hurgronje Verspreide Geschriften, II, p.11.

7) Neue Beiträge, 25 n.

victorious, Syr. ܒܝ etc.

In the sense of clean, pure, however, i.e. ܕܟܝ , ܕܟܝ and ܕܟܝ, it¹⁾ is obviously a borrowing from the older religions. Heb. טָהוֹר is to be clean or pure in the moral sense, and its forms parallel all the uses in the Qur'ān. So the related Aram. ܬܗܪܐ, ܬܗܪܐ, and ܬܗܪܐ, Syr. ܬܗܪܐ, ܬܗܪܐ and ܬܗܪܐ mean to be clean both in the physical and in the moral sense. The Arabic equivalent of these forms, of course, is ڪس to be bright, and so there can be little doubt that ܕܟܝ used in its technical religious sense was borrowed from an Aramaic form. It is of course difficult to decide whether the origin is Jewish or Christian. Nöldeke Neue Beiträge 25 n. and Schulthess ZA xxvi.152 favour a Jewish origin, but Andrae Ursprung 200 points to the close parallels between Muḥammad's use of the word and²⁾ that which we find in contemporary Syriac literature, so that there is ground for thinking that it came to him from Christian sources.

ܕܟܝ

ii. 40,77,104,172,277: iv. 79 etc.

Legal Alms.

Naturally the Muslim authorities explain this word from ܕܟܝ and tell us that Alms is so called because it purifies the soul from meanness, or even because it purifies wealth itself - c.f. Baid. on ii. 40 etc.³⁾ though some sought to derive it from the primitive meaning of to increase, see Rāghib Mufradāt 212, and the Lexicons.

Zakāt, however, is another of the technical religious terms taken over from the older faiths. Fraenkel Vocab. 23, suggested that it

1) Grimme Mohammed, 1892, p. 15, tried to prove that ܕܟܝ for Muḥammad meant "to pay legal alms" (Zakāt) but this is far fetched, as Hurgonje RHR xxx,157 ff, pointed out. It is true, however, that in his later years Muḥammad did associate justification before God with almsgiving (Bell, Origin, 80).

2) Vide also Bell Origin 51. It is possible that the Phlv. dakia of PPG1 104 may be from the same origin.

3) The origin of this idea, of course is in the Qur'ān itself, c.f. ix.104.

was from the Aram. זָכוּת . The primary sense of זָכוּת, זָכוּת is puritas, innocentia, from which developed the secondary meaning of meritum as in the Targum on Gen. xv. 6, but it does not seem that זָכוּת or its Syr. equivalent ܙܚܐ ever meant alms, though this meaning could easily be derived from it. Fraenkel is inclined to believe that the Jews of Arabia had already given it this meaning before Islam - "sed fortasse Iudaei Arabici זָכוּת sensu eleemosynarum adhibuerunt". Nöldeke, however, (Neue Beiträge 25) is inclined to believe that the specializing of the word for alms was due to Muhammad himself.¹⁾

زنجبيل

lxxvi. 17.

Ginger.

It occurs only in a passage descriptive of the delights of Paradise, where the Exegetes differ as to whether Zanjabil is the name of the well from which the drink of the Redeemed comes, or means the spice by which the drink is flavoured, - vide Tab. Zam. and Baid. on the passage and LA xiii, 332.

There was fairly general agreement among the early authorities that it was a Persian word. Tha'ālibī Fiqh 318 and Jawālīqī Mu'arrab 78 give it in their lists of Persian loan words, and their authority is accepted by Suyūṭī Itq. 321: Mutaw. 47: and Khafājī 99.

The Mod. Pers. word for ginger is شنگل (Vullers Lex. ii. 472, c.f. also ii. 148) from Phlv. 𐭮𐭥𐭥𐭥𐭥 shangavīr, which is the source of the Arm. 𐎲𐎠𐎧𐎡𐎴𐎡𐎴³⁾, and the Syr. ܙܢܒܝܠ⁴⁾: Aram. ܙܢܒܝܠ . The ultimate source

1) See also Bell Origin 80: Schwally in ZA, xxvi, 150, 151. Wensinck Joden, 114 says - "Men zal misschien vragen of tot de Mekkaansche instellingen niet de zakāt behoort. En men zou zich voor deze meening op talrijke Mekkaansche openbaringen kunnen beroepen waar van zakāt gesproken wordt. Men vergete echter niet, dat het woord zakāt زكاة, het Joodsche זָכוּת verdienen beteekent. Deze naam is door de Arabische Joden of door Mohammed uitsluitend op het geven van aalmoezen en daarna op de aalmoes zelf toege-"

2) So Vullers Lex. ii, 148

3) Hübschmann Arm. Gramm. i, 238.

4) From which was then derived the form ܙܢܒܝܠ - Levy Wörterbuch, I, 345.

seems to have been the Skt. गङ्गा¹⁾, Pali singivēra from which comes the Gk. ζγγίβρις²⁾. There can be little doubt that the word passed into Ar. from Syr. and was thence borrowed back into Persian in Islamic times.³⁾ It occurs in the early poetry and so was evidently an early borrowing.⁴⁾

زَوْج

Occurs frequently in many forms, c.f. ii, 33.

A pair, species, kind, sex, couple, companion, spouse.

It is a very early loan word in Arabic from Gk. ζγγίβρις through the Aram. The verbal forms زَجَّ etc. with this meaning are clearly denominative, the primitive root زَجَّ meaning "to sow discord between". In the Qur'ān we have many forms - زَوَّجَ to marry, to couple with, زَوْجٌ plu. أَزْوَاجٌ a wife or husband (human): زَوْجٌ kind, species: زَوْجَانِ a pair: زَوْجٌ sex.

No Muslim authority, as Fraenkel notes (Fremdw. 107), has any suspicion that the word is other than genuine Arabic, but no derivation of the word is possible from Semitic material, and there can be no reasonable doubt that its origin is to be found in ζγγίβρις⁵⁾. ζγγίβρις is originally a yoke from ζγγίβρις to join, fasten⁶⁾, and then comes to mean a couple, so that κατὰ ζγγίβρις or κατὰ ζγγίβριον meant in pairs, and thus ζγγίβρις = coniugium was used for a married pair. From Greek it passed eastwards and in the

1) Yule (vide Yule and Burnell, Hobson Jobson, ed. Cooke, 1903 p 374) thought that the Skt. गङ्गा was a made up word, and that as the home of the plant is in the Malabar district, we should look for the origin of the word in the Malayalam ഇഞ്ചി iñchi meaning root (c.f. Tamil இஞ்சி iñji: Sinhalese ඉංගුරු inguru), but there is the equal probability that these are all derived from the Skt. गङ्गा a horn.

2) This then became γγγίβρις and through the Lat. gingiber became the Middle English gingevir and our ginger. From γγγίβρις came the Syr. زنجبر and other forms (Löw, Aramäische Pflanzennamen, p 138).

3) Fraenkel Vocab. 11: Vollers ZDMG, 11.624: Pautz Offenbarung 213: Horovitz Paradies 11: Addai Shir, 80.

4) See Geyer Zwei Gedichte I, 57: II, 83.

5) Fraenkel op.cit. 106: Vollers ZDMG, 1.622: 11.298: P.Sm. 1094.

6) C.f. Lat. iungere, and the Av. 𐬰𐬀𐬭𐬀 (Bartholomae AIW 1228: Reichelt, Elementarbuch, 477).

Rabbinic writings we have ¹⁾ לוי meaning both pair and wife, and לוי pair, husband, companion, besides the denominative לוי to bind or pair, and לוי = ζύγους ; לוי = ζύγος + δός . So Syr. ܠܘܝ is yoke and the very common ܠܘܝܐ = yokefellow, commonly used for husband or wife, with verbal forms built therefrom. It was from this Syr. that we get the Eth. ሎዊ (Nölde-²⁾ ke Neue Beiträge 44) and the Arm. լոյրէ , and it was probably from the same source that it passed into Arabic. One might expect that it would be an early borrowing, and as a matter of fact it occurs in the early poetry.³⁾

ܠܘܝܐ

xxii, 31: xxv. 5, 72: lviii. 2.

Falsehood.

It is linked with idolatry in xxii, 31, but in the other passages is quite colourless.

The usual theory of the philologists is that it is derived from ܠܘܝܐ though this is clearly a denominative, and that the authorities felt some difficulty with the word is clear from LA, v. 426.

Fraenkel Fremdw. 273 suggested that it was from ܠܘܝܐ.⁴⁾ There is a Heb. word לוי loathsome thing from לוי to be loathsome, but it hardly seems possible to derive the Ar. from this. It would seem rather to be of Iranian origin. Pers. لوی is lie, falsehood, which Vullers Lex. ii, 158 gives, it is true, as a loan word from Ar. He is certainly wrong, however, for not only does the word occur in Phlv. both simply as ܠܘܝܐ⁵⁾ zūr, a lie, falsehood, fiction, and in compounds as ܠܘܝܐ ܕܥܝܢܐ zūr-gūkāsīh = false evidence, perjury,⁶⁾ and in the Pazend zur - a lie,⁷⁾ but also in the

1) See Meinhold's Yoma, p 29.

2) Hübachmann Arm. Gramm. i. 302: ZDMG, xlvi, 235.

3) C.f. 'Antara xxi, 31 in Ahlwardt's Divans.

4) Vide also Beit.Ass. III, 67 where he says - "Das Koranische لوی habe ich in dringendem Verdacht aus der Fremde entlehnt zu sein. Schon die verschiedenartigen Erklärungen der Araber sind auffallend".

5) E.g. Gosht-i-Fryānō, III, 29.

6) E.g. Arda Viraf, lv. 6: xlv. 5.

7) Vide Shikand-gumānik-vičār, Bombay, 1887 p. 275.

O. Pers. of the Behistun inscription, where we read (iv. 63-64) naiy drau-
jana āham, naiy zūrakara āham, "I was no liar, nor was I an evil doer",
and further (iv. 65) naiy.....zūra akunavam "I did no wrong, and in the
Av. 𐬀𐬵𐬌𐬎𐬭𐬀 zūrōjata. From Middle Persian the word was borrowed into
Arm. where we find զուր false, wrong, which enters into several compounds
e.g. զրպաւ calumniator, զրկանք injustice, etc. so that it was probably
directly from Middle Persian that it came into Arabic.

زیت

xxiv. 35. Also زَيْتُونٌ . vi. 99,142: xvi, 11: xxiv. 35: lxxx, 29:
xcv. 1.

Olive oil. Olive Tree.

The word has no verbal root in Arabic, أبى to give oil being obviously denominative, as was clear even to the native Lexicographers LA ii, 340 etc.

Guidi Della Sede, 37 had noted the word as a foreign borrowing, and Fraenkel Fremdw. 147 points out that the olive was not indigenous among the Arabs.⁴⁾ We may suspect that the word belongs to the old pre-Semitic stratum of the population of the Syrian area. In Heb. נֹי means both olive tree and olive, but Lagarde Mittheilungen iii, 215 showed that primitively it meant oil - In Aram. we have ܢܝܐ and Syr. ܢܝܐ, which with the Heb. Gesenius tried unsuccessfully to derive from נָּ to be bright, fresh, luxuriant. The word is also found in Coptic ⲛⲟⲓⲣ beside ⲛⲉⲓⲣ and ⲛⲟⲓⲣ, where it is clearly a loan word, and in Phlv. ܢܝܐ⁵⁾ and Arm. նուի oil, նուիենի olive tree, which are usually taken as borrow-

1) Spiegel in the Glossary to his Altpersischen Keilinschriften, p 243 translates zūra by "Gewalt", but Hübschmann ZDMG xlv, 329 rightly corrects

2) Bartholomäe AIW 1698: Horn Grundriss, 149. No. 674. (him.)

3) Hübschmann, Arm. Gramm. i, 151.

4) He quotes Strabo XVI, 781 whose evidence is rather for S. Arabia. Bekrī Mu'jam 425, however, says that the olive is found in Syria only, and we may note that in Sūra xxiii, 20, the tree on Mt. Sinai yields دهن not زيت.

5) PPG1. 242.

ings from Aram.¹⁾, but which the presence of the word in Ossetian zēti, and Georgian ზდოო would at least suggest the possibility of being independent borrowings from the original population.

The Ar. word may have come directly from this primitive source, but more likely it is from the Syr. ܐܠܐ which also is the source of the Eth. ሰዓት²⁾ (Nöldeke Neue Beiträge 42). It was an early borrowing in any case for it occurs in the old poetry e.g. Divan Hudh. lxxii, 6: Aghānī, viii, 49, etc.

سَاعَة

Of very frequent occurrence, c.f. vi. 31: vii, 32: xii. 107 etc.

Hour.

It is used in the Qur'ān both as an ordinary period of time, - an hour (c.f. xxx.55: vii.32: xvi.63) but particularly of "the Hour", the great Day of Judgment (liv,46: xlii,17: vi,31 etc). It occurs most commonly in late Meccan passages.

It is difficult to derive the word from the Ar. سَاع "to let camels run freely in pasture", though it might conceivably be a development from a verbal meaning "to pass along", i.e. to elapse. The Lexicons, however, c.f. LA. x.33 seem to make no attempt to derive it from a verbal root.

The probabilities are that it is of Aram. origin. ܣܢܝܐ occurs in Bibl. Aram. and ܣܢܝܐ, ܣܢܝܐ and ܣܢܝܐ are common in the Targums and Rabbinical writings for both a short time³⁾ and an hour, both of which meanings are also found for the commonly used Syr. ܐܠܐ. In Syr. ܐܠܐ is very frequently used in eschatological passages for "the Hour" c.f. Mark. xiii,32:

1) Hübschmann Arm. Gramm. i,309: ZDMG xlvi.243. Lagarde Mitth. III,219 seemed to think that ܐܠܐ was the origin of the Semitic forms (but see his Arm. Stud. No 1347 and Übersicht 219 n.)

2) Eth. ሰዓት, however, is from Ar. سَاع, c.f. Nöldeke, op.cit.

3) From the fact that the word can mean an extremely short period of time some have thought that its original meaning was "Augenblinck", "the blink of an eye", related to Ass. she'u, Heb. שָׁעָה to gaze.

Jno. v, 28 etc. and Ephraem (ed. Lamy) iii. 583, precisely as in the Qur'ānic eschatological passages. As the Eth. 𐩈𐩣𐩪 or 𐩈𐩣𐩪, which is also used eschatologically, is a borrowing from the Syr. (Nöldeke Neue Beitr. 44), we are fairly sure, as we have already noted (infra p 41) that as an eschatological term the Arabic has come from Syr. and the same is probably true of the word in its ordinary usage. It occurs in the early poetry, and so would have been an early borrowing.

السَّامِرِيُّ

xx. 87, 90, 96.

The Samaritan.

The Qur'ān gives this name to the man who made the golden calf for the Children of Israel.

¹⁾
Geiger 166 thought that the word was due to a misunderstanding of the word 𐤁𐤍𐤏𐤃, the Angel of Death who, according to the story in ²⁾
Pirke Rabbi Eliezer, xlv. was hidden within the calf and loved to deceive the Israelites. This, however, is rather remote, and there can be no doubt that the Muslim authorities are right in saying that it means "The Samaritan". The calf worship of the Samaritans may have had some-³⁾
thing to do with the Qur'ānic story, But as Fraenkel ZDMG lvi. 73 suggests, it is probably due to some Jewish Midrash in which later enmity towards the Samaritans led pious Jews to find all their calamities and lapses of faith due to Samaritan influence.⁴⁾

A comparison of the Syr. ܣܡܪܝܬ with Heb. שַׁמְרִי would suggest a Syr. origin for the Ar. سَامِرِي, but as Horovitz KU 115, notes, there is

1) Followed by Tisdall Sources, 113.

2) In Friedlander's translation (London, 1916), p 355.

3) C.f. the 𐤁𐤍𐤏𐤃 of Hos. viii, 5, 6.

4) A confirmation of this is found in the words of v. 97 giving the punishment of the Sāmīrī, where the "touch me not" doubtless refers to the ritual purifications of the Samaritans. C.f. Goldziher, Extrait de la Revue Africaine, no 268, Alger, 1908. Halévy Rev. Sem. xvi. 419 ff refers it to the cry of the lepers, but Horovitz KU 115 rightly insists that this is not sufficient to explain the verse.

a late Jewish שְׁמִירָה or שְׁמִירָה which might quite well be the source of the Qur'ānic form.

سَاهِرَة

lxxix, 14.

The passage is an early one referring to the Last Day - "Lo there will be but a single blast, and behold they are - بالسامرة", where the Commentators are divided in opinion as to whether Sāhira is one of the names of Hell - اسم جهنم, or a place in Syria which is to be the seat of the Last Judgment, or means the surface of the earth - وجه الارض. See Tab. Baid. and Bagh. on the verse.

Sprenger Leben, II, 514 notes that "aus dem Arabischen lässt es sich nicht erklären", and suggests that it is derived from the סַחֲרָה which as used in Gen. xxxix and xl means prison. There seems, however, to be no evidence that this סַחֲרָה was ever connected with the abode of the wicked, and Schulthess Umayya 118 commenting on the verse of Umayya - عندنا صيد بحر وصيد سامرة, "we are permitted hunting on sea and on dry land", would explain it from the Aram. סַחֲרָה = Syr. ¹⁾ ܣܚܪܐ meaning environs. He points out that * = ܢ is not unknown in words that have come through Nabataean channels.²⁾

It is not impossible, however, to take it as an ordinary Arabic word meaning awake.

سَبَاء

xxvii, 22: xxxiv. 14.

Sabā'

The name of a city in Yemen destroyed by a great inundation. We have fairly extensive evidence for the name of the city from non-Arabic sources. It is the 𐩧𐩢𐩨 of the S. Arabian inscriptions (CIS. ii, 375

1) On which see his Homonyme Wurzeln, 41 ff.

2) His examples are ܣܚܪܐ = ܣܚܪܐ : ܣܚܪܐ = ܣܚܪܐ : and ܣܚܪܐ = ܣܚܪܐ.

Mordtmann Sab. Denkm. 18: Glaser Zwei Inschriften 68), which occurs in the Cuneiform inscriptions as Sab'a and Saba'¹⁾, in Greek as Σαβ' ²⁾, in Heb. שַׁבָּת, from which are Syr. ܫܒܬܐ, Eth. ስባት.

As the Qur'ānic statements about Sabā' are connected with the Solomon legend, it is possible that like the name Suleimān, it came to him from Christian sources, though we cannot absolutely deny its derivation from Rabbinic material, (Horovitz KU 115), and indeed the name may have come directly from S. Arabia.

سَبَّحَ

ii. 61: iv. 50, 153: vii. 163: xvi. 125.

Sabbath.

(Sprenger and others would add to this سَبَّحَ rest in xxv, 49: lxxviii, 9)³⁾

We find سَبَّحَ only in relatively late passages and always of the Jewish Sabbath. The Muslim authorities treat it as genuine Arabic from سَبَّحَ to cut, and explain it as so called because God cut off His work on the seventh day, c.f. Baid. on ii, 61 and Mas'ūdī Murūj, III, 423.⁴⁾

There can be no doubt that the word came into Arabic from Aram.⁵⁾ and probably from the Jewish שַׁבָּת rather than from the Syr. ܫܒܬܐ. The verb سَبَّحَ of vii, 163 is then denominative as Fraenkel Vocab. 21 has noted. It is doubtful if the word occurs in this meaning earlier than the Qur'ān.

سَبَّحَ

Of very frequent occurrence, c.f. ii, 28 etc.

To praise.

1) Delitzsch Paradies, 303. 2) Σαβ' in LXX, but Σάββατον in Strabo.
3) Leben II, 430: Grünbaum ZDMG, xxxix, 584, but see Horovitz KU 96.
4) It is curious that the Muslims object to deriving it from the sense of to rest (שַׁבָּת) on the ground of Sūra 1.37. See Grünbaum ZDMG xxxix, 585.
5) Geiger 54: von Kremer Ideen 226 n; Hirschfeld New Researches 104: Horovitz KU 96.

Besides the verb we have ¹⁾ سَبَّحَ praise: تَسْبِيحٌ act of praise:

سَبَّحٌ one who celebrates praise, all obviously ~~late~~ formations from سَبَّحَ

The primitive sense of the root is to glide and in this sense we find سَبَّحَ, سَبَّحٌ and سَابَحٌ in the Qur'ān, and some of the philologists endeavoured to derive سَبَّحَ from this - e.g. Baid. on ii. 28. It has been pointed out frequently, however, that the sense of praise is an Aram. development of the root. It occurs in Heb. in this sense only as a late Aramaism (BDB 986) and in S. Semitic only after contact with Aramaic speaking peoples.

²⁾ ܣܒܚ is found even in O. Aram. meaning to laud, praise, and has a wide use in Syr. Fraenkel Vocab. 20 and Hirschfeld Beiträge 45 are inclined to think that we must look for a Jewish source, but there is even more likelihood of its being Syr. for not only is ܣܒܚ widely used in the classical language, but we find ܣܒܚܐ = سَبَّحَان, and in the Christian Palestinian dialect ܣܒܚܐ = تَسْبِيحٌ.³⁾ It is possible that the word was known among the Arabs in pre-Islamic times.

سَبِيلٌ

Occurs frequently, c.f. ii, 102.

A way, road, - then metaphorically, a cause, or reason.

In the Qur'ān it is used both of a road, and in the technical religious sense of The Way (c.f. Acts, ix, 2) i.e. سَبِيلُ اللَّهِ. The Muslim authorities take it as genuine Arabic, and Sprenger Leben, II, 66 agrees with them. It is somewhat difficult, however, to derive it from سَبِيل as even Rāghib Mufradāt 221 seems to feel, and the word is clearly a borrowing from the Syr. ܣܒܝܠܐ.⁴⁾

1) Sprenger Leben, I, 107 ff.

2) Lidzbarski Handbuch, 372: Cook Glossary, 111.

3) Schwally Idioticon 91. See also Mingana Syriac Influence 86: Bell Origin 51, and Nöldeke Neue Beiträge 36 who shows that the Eth. ሰባ is of the same origin.

4) Schwally in ZDMG liii. 197 says - "Bei der Annahme, dass سَبِيل 'Weg' echt Arabisch ist, scheint es mir auffallend zu sein, dass unter den verschiedenen Synonymen gerade dieses dem Aramäischen und Hebräischen gleiche Wort für den religiösen Sprachgebrauch ausgesucht ist. Ich kann mir diese Erscheinung nur als Entlehnung erklären."

As a matter of fact Heb. דָּרֶכַּ and Aram. ܕܪܟܐ mean both road or way of life, precisely as the Syr. ܕܪܟܐ, but it is the Syr. word which had the widest use and was borrowed into Arm. as դրժ¹⁾, and so is the more likely origin. It occurs in the old poetry, e.g. in Nābigha v. 18 (Ahlwardt Divans, p 6) and thus was an early borrowing.

سجد

Of very frequent occurrence. C.f. ii. 32.

To worship.

With the verbal forms must be taken سجد e.g. ii.119: xxii.27 etc.

This root ܕܪܟܐ is an Aram. formation. Even in O. Aram. it meant prostration of reverence "as is evident from the ܕܪܟܐ of Sachau's ^{Edessa} inscription No. 3 (ZDMG xxxvi, 158), c.f. Dan. iii.6. In later Aram. ܕܪܟܐ is to bow down, ܕܪܟܐ is worship, adoration, and ܕܪܟܐ an idol temple. Similarly Syr. سجد from a primitive meaning of "to salute reverentially" c.f. II Sam. ix. 6, comes to mean to adore, translating both σέβω and προσκυνέω and giving ساجد and ساجد adoration, and ساجد a worshipper etc.

It is from the Aram. that we get the Heb. דָּרֶכַּ (Nöldeke ZDMG xli. 719) and the Eth. ደረጃ (Nöldeke Neue Beiträge 36), and it was from Aram.²⁾ that the word passed into Arabic, probably at an early period, as we see from the Mu'allāqa of 'Amr b. Kuṯthūm.

سجل

xxi. 104.

The meaning of Sigill in this eschatological passage was clearly unknown to the early interpreters of the Qur'ān. Some took it to be the name of an Angel or of the Prophet's amanuensis, but the majority are in favour of its meaning some kind of writing or writing material. (Tab. and Bagh. on the passage, and Rāghib Mufradāt 223.

1) Hübschmann Arm. Gramm. i, 313: ZDMG xlvi, 246.

2) Nöldeke op.cit.: Hirschfeld Beiträge 41: Schwally ZDMG lxi, 134.

There was also some difference of opinion as to its origin, some like Bagh. taking it as an Arabic word derived from ساجدة and others admitting that it was a foreign word, of Abyssinian or Persian origin.¹⁾ It is, however, neither Persian nor Abyssinian, but the Gk. σιγίλλιον = Lat. sigillum,²⁾ used in Byzantine Greek for an Imperial edict.³⁾ The word came into very general use in the Eastern part of the Empire, so that we find Syr. ܣܝܓܝܠܐ (P.Sm. 2607)⁴⁾ meaning diploma and Arm. Եղիշ meaning seal.⁵⁾ It may have come through Syr. to Ar. as Mingana Syriac Influence 90, claims, but the word appears not to occur earlier than the Qur'ān, and may be one of the words picked up by Muḥammad himself as used among the people of N. Arabia in its Greek form. In any case, as Nöldeke insists,⁶⁾ it is clear that he quite misunderstood its real meaning.

سَجِيلٌ

xi. 84: xv. 74: cv. 4.

Lumps of baked clay.

The last of these passages refers to the destructing of the army of the Elephant, and the others to the destruction of Sodom and Gomorrah. In both cases the سَجِيل is something rained down from heaven, and as the latter event is referred to in Sūra li. 33, we get the equivalence of سَجِيل = طين, which gives the Commentators their cue for its interpretation.⁷⁾

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- 1) Jawālīqī Mu'arrab 87: Khafājī 104: Suyūṭī Itq. 321: Mutaw. 41. W. Y. Bell in his translation of the Mutaw. is quite wrong in taking the word رجل to mean part, portion, blank paper. It means man as is clear from LA xiii, 347. 2) Pers. سَجَل meaning syngrapha iudicis is a borrowing from the Arabic, Vullers Lex. ii, 231. 3) Vollers ZDMG, 1.611: li. 314: Bell, Origin, 74: Vacca EI, sub.voc.: Fraenkel Vocab. 17: Fremdw. 251. 4) Nöldeke Neue Beiträge 27. 5) Hübschmann Arm. Gramm. i, 378. 6) Neue Beiträge, 27. 7) Others, however, would not admit this identification, and we learn from Tab. that some took it to mean the lowest heaven, others connected it with كُتُب, and others made it a form فَعِيل from اَسْجَلَ meaning اَرْسَلَ. Finally Baid. tells us that some thought it a variant of سَجِين meaning Hell.

It was early recognized as a foreign word, and generally taken as of Persian origin, ¹⁾ Tab. going so far as to tell us - هو العارسية سنن وكل - which is a very fair representation of سنن and كَل (Fraenkel Vocab. 25: Siddiqi Stüdien, 73), سنن meaning stone is the Phlv. sang from Av. asan ²⁾ and كَل meaning clay the Phlv. ³⁾ گیل gil, related to Arm. Կեր (Horn Grundriss ⁴⁾ 207). From Middle Persian it passed directly into Arabic. Grimme ZA xxvi 164, 165 suggests S. Arabian influence, but there seems nothing to support this.

سَجِّينُ

lxxxiii. 7, 8.

The early authorities differed widely as to what the Sijjīn of this eschatological passage might be. It was generally agreed that it was a place, but some said it meant the lowest earth - الارض السابعة - or a name for Hell, or a rock under which the records of men's deeds are kept, or a prison. ⁵⁾ The Qur'ān itself seems to indicate that it means a document - ⁶⁾ كتاب مرقوم , so Suyūṭī Mutaw. 46, tells us that some thought it was a Persian word meaning clay tablet. Grimme ZA xxvi. 163 thinks that it refers to the material on which the records are written, and compares with the Eth. ጸገገገ or ጸገገገ meaning clay writing tablets. It is very probable, however, as Nöldeke Sketches 38 suggested long ago, that the word is simply a manufacture of Muḥammad himself. If this is so, then كتاب مرقوم is probably an explanatory gloss that has crept into the text.

1) Jawālīqī Mu'arrab 81: Ibn Qutaiba AK, 527: Khafājī, 103: Rāghib Mufradāt, 223; Baid. on xi. 84: Suyūṭī Itq. 321: Mutaw. 35 and see Horowitz KU. 11: Siddiqi, 8 n 2.

2) Bartholomae AIW 207. 3) PPG1. 120.

4) But see Hübschmann Arm. Gramm. i, 172.

5) See Vacca EI sub.voc. who suggests that it was this idea that the word was connected with سَجِّ that gave rise to the theory that it was a place in the nethermost earth where the books were kept, rather than the books themselves. 6) See also Itq. 321.

سُخْت

v. 46, 67, 68.

Unlawful.

The reference is to usury and to forbidden foods. It is clearly a technical term, and the passages, it will be noted, are of the latest Madinan group.

Sprenger Leben III, 40 n suggested that it was a technical term borrowed from the Jews, and there certainly is an interesting parallel from the Talmud, Shabb. 140 b., where נָמַן is used in this technical sense, but it is the Syr. ܡܫܚܐ depravity, corruption etc. which gives us a nominal form from which سُخْت may have been derived.

سُرَاج

xxv. 62: xxxiii. 45: lxxi. 15: lxxviii. 13.

A lamp or torch.

The Muslim authorities take it as pure Arabic, not realizing that the verb from which they derive it is denominative.

Fraenkel Vocab. 7 pointed out that it was from Aram. ܣܪܐܝܝܐ = Syr.

سُرَاج. These forms are, however, borrowed from the Pers. چراغ and in Fremdw. 95 he suggests that it probably came directly into Ar. from the Iranian source, a theory also put forward by Sachau in his notes to the Mu'arrab p 21. This is of course possible, since the Arm. Տրայ is from the Iranian, as also the Ossetian ciray, but Syr. ܣܪܐܝܝܐ was a very commonly used word with many derivatives (P.Sm. 4325) and Vollers ZDMG 1. 613. is doubtless right in deriving the Ar. word from the Syr.

سُرَادِق

xviii. 28.

An awning, tent cover.

1) Hübschmann Arm. Gramm. i. 190. Addai Shir 89 wants to derive the Pers. چراغ from the Syr. but this is putting things back to front.

The passage is eschatological descriptive of the torments of the wicked, for whom is prepared a fire "whose awning shall enwrap them". The Exegetes got the general sense of the word from the passage but were not very sure of its exact meaning as we see from Baid!'s comment of the passage

It was very generally recognized as a foreign word. Rāghib Muf-radāt 229 notes that the form of the word is not Arabic, and Jawālīqī Mu-¹⁾arrab 90 classes it as a Persian word, though not very certain as to what was the original form. Some derived it from سرادر²⁾, meaning an antechamber,³⁾ others from سرپرده curtains, others from سرطاق²⁾ and yet others from سراج³⁾.

Pers. سرپرده is the form we must work from. It is defined by Vullers as "velum magnum s. auleum, quod parietis loco circum tentorium expan-⁴⁾dunt", and is formed from پرده a veil or curtain (Vullers i. 340) and an O. Pers √srāḍa⁵⁾ from which came the Arm. Երակ⁶⁾ and the Judaeo-Persian ܫܪܬܐ⁷⁾ both meaning forecourt (ܫܪܬܐ ܕܥܡܕܐ). From some Middle Persian formation from this √srāḍa with the suffix ܐ was borrowed the Arm. Երակա⁸⁾ meaning curtain,⁹⁾ and the Mandaean ܫܪܬܐ roof of tent or awning. The word occurs in the old poetry, e.g. in Labīd cxxi. 11, and was thus an early borrowing, but whether directly from Iranian or through Aram. it is impossible now to say.

سَرَبَال

xiv. 51: xvi. 83.

Garment.

From the use of the word in the old poetry, e.g. Imru'ul-Qais

- 1) So Suyūṭī Itq. 321, and Siddiqī Studien 64.
- 2) Khafājī 105. On this form see Nöldeke Mand. Gramm. xxxi. n. 3.
- 3) Lagarde Übersicht 176 n. 4) Lex. ii. 257.
- 5) Hübschmann Persische Studien, 199. C.f. the Phlv. ܫܪܬܐ srāitan and Pers. سرای, Horn Grundriss, 161.
- 6) Hübschmann Arm. Gramm. i, 241, and see Lagarde Arm. Stud. § 2071.
- 7) Lagarde Persische Studien 72.
- 8) Hübschmann Arm. Gramm. i, 241.
- 9) Nöldeke Mand. Gramm. xxxi: Lagarde Übersicht, 176 n: Fraenkel Fremdw. 29. It may be argued, however, that the Mand. form is from Arabic.

lii. 14: 'Antara xx, 18: Hamāsa p 349 it is clear that the word means a shirt and in particular a shirt of mail, and Rāghib Mufradāt 228 rightly gives the Qur'ānic meaning as قميص من اى جنس.

Freytag Lex. II, 305 suggested that it was the Pers. شوار which is taken to be the origin of سروال and then of سربال. Many authorities have favoured this view, but as Dozy Vêtements 202 points out, شوار means breeches not shirt or mantle, and is formed from femur + وار (Vollers ZDMG li, 643). In Aram., however, we find ܫܪܒܠ, which in the Rabbinic writings means ¹⁾ mantle, and gave rise to the verbal forms ܫܪܒܠ and ܫܪܒܠ "to enwrap in a mantle". Syr. ܫܪܒܠ, however, like ܫܪܒܠ seems to have been used particularly for breeches. ²⁾ All these of course are borrowings from Iranian, but the probabilities seem to be that the word was an early loan word in Ar. from Aram.

سَرَز

xxxiv. 10.

Chain armour, i.e. work of rings woven together.

It occurs only in a passage relating to David's skill as an armourer.

The Muslim authorities derive it from سَرَز to stitch or sew, c.f. Rāghib Mufradāt, 229, though it is curious that they know that armourer ought to be Zarrād rather than Sarrād (Sijistānī, 177). As a matter of fact سرز seems to be but a form of سرز; which like سرز was commonly used among the Arabs. ³⁾ This سرز is a borrowing from Iranian sources as Fraenkel ⁴⁾ Vocab. 13 noted. Av. 𐬰𐬀𐬭𐬀𐬰𐬀 zrāša (AIW 1703) means a coat of mail, and be-

1) So ܫܪܒܠ in Dan. iii.21,27. Vide Andreas in the Glossary to Marti's Grammatik d. bibl. aram. Sprache, 1896, and the other suggestions discussed by S.A. Cook in the Journal of Philology xxvi, 306 ff. in an article "The Articles of Dress in Dan. iii,21".

2) C.f. Horn Grundriss § 789.

3) Ibn Duraid 174.

4) See also his Fremdw. 241 ff.

comes in Phlv. both ܙܪܝܗ ¹⁾ zrih, whence Mod. Pers. زری; and Arm. զրահ, and also ܙܪܐܕ zrād (Horn Grundriss, 146) which was borrowed into Syr. as ܙܪܐܕ. The word was a pre-Islamic borrowing, possibly direct from Persia, or maybe through Syriac.

سَطَر

سَطَر - liv.53: مستطر - lii, 2: xxxiii,6: xvii,60: مسطور - lxviii,1: يسطرون

To write, to inscribe.

They are all early passages save xxxiii,6, and possibly all refer to the same thing, the writing in the Heavenly Scrolls.

Nöldeke as early as 1860 ²⁾ drew attention to the fact that the noun سَطَر ³⁾ seemed to be a borrowing from ܣܬܪܐ = ܣܬܪܐ, so that the verb, as Fraenkel Fremdw. 250 notes, will be denominative. The Aram. ܣܬܪܐ = ܣܬܪܐ ⁴⁾ means a document and is from a root connected with Ass. šaṭāru = to write. It occurs as ܣܬܪܐ in Nabataeans and Palmyrene inscriptions, and also in the S. Arabian inscriptions we have ܣܬܪܐ to write and ܣܬܪܐ an inscription. ⁵⁾ Müller WZKM, i,29 thinks that the Ar. may have been influenced both by the Aramaeans of the N. and the Sabaeans of the S. and as a matter of fact Suyūṭī Itq 311 tells us that Juwaibir in his comment on xvii,60 quoted a tradition from Ibn 'Abbās to the effect that سَطَر was the word used in the Himyaritic dialect for مكتب. ⁶⁾ The presence of the Phlv. ܣܬܪܐ saturē as e.g. in the phrase ܣܬܪܐ = in lines (PPG1. 205) makes us think, however, that it may have been Aramaic influence which brought the word to S. Arabia. In any case the occurrence of the word in the early poetry shows that it was an early borrowing.

1) Hübschmann Arm. Gramm. i,152.

2) Geschichte des Qorans, p 13.

3) C.f. Horovitz KU 70.

4) Lidzbarski Handbuch 374.

5) Lidzbarski Ephemeris, ii,381: Hommel Chrest. 124: Müller, Epigr. Denkm. aus Arabien, lii,2: liv.2: Glaser, Altjemenische Nachrichten, 67 ff.

6) Vide Sprenger Leben, II, 395.

سِفْر

lxii. 5.

A large book.

It occurs ^{only} in the plu. اسفار in the proverb, - "like an ass beneath a load of books".

This sense of اسفار is quite unnatural in Arabic, and some of the early authorities quoted in Suyūṭī ¹⁾ Itq. 319, noted that it was a borrowing from Nabataean or Syriac. It was apparently a word used among the Azabs for the Scriptures of Jews and Christians, for in Bekrī Mu'jam 369, 18 we read of how ad-Dahhāk entered a Christian monastery while the monk was reading سفر من اسفارهم, and Ibn Duraid 103 says that Sifr ²⁾ means "the volume of the Torah or the Injil or what resembles them".

³⁾ It is clearly a borrowing from Aramaic. The common Heb. סֵפֶר appears in Aram. as ܣܦܪܐ : Syr. ܣܦܪܐ. From Aram. it passed on the one hand into Eth. as ሰፈረ and on the other into Arm. as սփր. As the Arm. ⁴⁾ seems to have come from Syr. we may suppose that it was from the same source that the Arabs got the word.

سَفَرَة

lxxx. 15.

Scribes. plu. of سَافِر

Suyūṭī Itq. 321 (Mutaw. 60) tells us that some early authorities said it was a Nabataean word meaning سَافِر. Aram. ܣܦܪܐ was a Scribe or Secretary who accompanied the Governor of a Province (Ezra iv. 8 etc) and then came to mean γραμματεὺς in general, c.f. Ezra vii, 12, 21. So Syr. ܣܦܪܐ is both γραμματεὺς and νομικός, and as Arabic terms connected with literary craft ⁵⁾ are commonly of Syr. origin we may suppose with Mingana, that this word is

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- 1) Mutaw. 54, 59.
 2) See Goldziher in ZDMG, xxxii 347 n.
 3) Fraenkel Fremdw. 247: Schwally Idioticon, 64.
 4) Hübschmann Arm. Gramm. i, 317 and see Müller in WZKM viii, 284.
 5) Syriac Influence 85: Horowitz KU, 68 n. is in doubt whether it is of Jewish or Syrian origin.

from Christian rather than from Jewish Aramaic.

سَفِينَة

xviii, 70,78: xxix, 14.

A ship.

The reference in xviii is to the boat used by Moses and al-Khidr, and in xxix to Noah's ark.

The Lexicographers fancifully derive it from سَفَن to peel or pare c.f. LA xvii,72. This, however, is denominative from سَفَن an adze, which itself is not an Arabic word but the Pers. ايسان which passed into Ar.

1) through سَفِين. Guidi Delle Sede 37, called attention to the fact that

سَفِين is a loan word in Arabic, and the root is doubtless סָפַן to cover in, which we find in Ass sapannu = concealment, Phon. סָפַן a roof,²⁾ and Aram. סָפַן Heb. סָפַן to cover.

The form סָפַן occurs in Heb. in the story of Jonah (Jon.i,5), but in the Talmud and Targums סָפַן and סָפַן are commonly used. Even more commonly used are the Syr. سَفِين, سَفِين and as both the Al-Kidr and Nūh stories of the Qur'ān seem to have developed under Christian influence we might suspect the word there to be a borrowing from Syr. It occurs, however, in the old poetry, e.g. Imru'ul Qais xx.4 (Ahlwardt Divans 128): Div. Hudh. xviii,3 etc. and so one cannot venture to say more than that it came from some Aram. source.

سَكْر

xvi,69.

Intoxicating drink.

With this should be associated all the other forms derived there from and connected with drunkenness e.g. iv.46: xv.15,72: xxii,2. Suyū-

1) Vullers Lex, i.68: Fraenkel Fremdw. 216,217.

2) Lidzbarski, Handbuch 330.

ṭī Itq.321 (Mutaw. 40) tells us that some early authorities considered it an Ethiopic word. It is possible that the Eth. ሰከራ is the origin of the Ar. word, but the word is widely used in the Semitic languages, e.g. Ass. šikaru (c.f. سِكْر : שִׁכַּר) ^{yun} daken: and Heb. שִׁכַּר : Aram. שִׁכַּר : Syr. سِكْر ¹⁾ date wine, and was borrowed into Egyptian, e.g. thākira and Greek, e.g. σίκρα ²⁾. Thus while it may have come into Ar. from Syr. as most other wine terms did, on the other hand it may be a common derivation from early Semitic.

سِكِين

xii, 31.

A knife.

Nöldeke Mand.Gramm. 125 n, had noted that it was a borrowed word, comparing it with Heb. שִׁכַּר : Syr. سِكْر and Mand. שִׁכַּר and שִׁכַּר ³⁾. The Heb. שִׁכַּר is a loan word from Aram. and the Aram. word is also the source of the Gk. σικίνη ⁴⁾ and Phlv. سَكِينَة ⁵⁾ sakīna, so that the Aram. origin of the Ar. word is fairly clear, though whether from Syr. or O. Aram. it is difficult to decide.

سَكِينَة

ii. 249: ix. 26,40: xlviii. 4,18,26.

The Shekinah.

The question of the Shekinah in the Qur'ān has been discussed at length by de Sacy ⁶⁾ and by Goldziher, ⁷⁾ and we need do no more here than brief-

1) Müller Asien und Europa, 1893 p 102.

2) Levy Fremdw. 81, and Lagarde Mittheilungen, ii, 375.

3) Fraenkel Fremdw. 84 says - " سِكِين ist seiner ganzen Bildung nach als Lehnwort deutlich, es hat ferner im Arabischen keine Ableitung und ausserdem ist die Lautverschiebungsregel darin gegenüber שִׁכַּר deutlich verletzt".

4) Levy Fremdw. 176.

5) PPG1, 201.

6) JA, 1829, p 177 ff.

7) Abhandlungen I, 117-204, and RHR xxviii, 1-13.

ly summarize the results.

The word occurs only in late Madānan passages and appears to have been a technical term learned by Muhammad at a relatively late period. In ii. 249 it refers to the sign whereby the Israelites were to recognize Saul as their king, but in all the other passages it is some kind of assistance sent down to believers from Heaven.

Now there is a genuine Ar. word سَكِينَة meaning tranquillity from سَكَى to rest, be quiet, and the common theory of the Exegetes is that this is the word used here. This, however, will hardly fit ii. 249, and even in the other passages it is obvious that something more than merely tranquillity was meant, so that many thought it had the special meaning of نصر.¹⁾ There was some doubt as to the vovelling of the word, for we find سَكِينَة, سَكِينَة, and سَكِينَة beside the usual سَكِينَة (TA, ix. 238: LA, xvii. 76). There is little doubt, however, that we have here the Heb. נְצִיחַ,²⁾ though possibly through the Syr. [ܢܨܝܚ].³⁾ Muhammad would have learned the word from the People of the Book, and not quite understanding its significance, have associated it with the genuine Ar. word meaning tranquillity, and this gives us the obviously mixed sense of the word in the Qur'ān.⁴⁾

سَلَامٌ

Of very frequent occurrence, c.f. iv. 96: v. 18: vi. 54 etc.

Peace.

The denominative verbs أَسْلَمَ and سَلَّمَ with their derivatives are also used not uncommonly in the Qur'ān, though the primitive verb سَلِمَ does not occur therein.

1) So the Commentators admit that it means tranquillity in all passages save ii, 249.

2) C.f. LA. xvii, 76.

3) Geiger 54: Weil Mohammed, 181: Pautz Offenbarung, 251: von Kremer Ideen, 226 n: Fraenkel Vocab. 23: Joel EI sub.voc.: Grünbaum ZDMG xxxix 581

4) Nöldeke Neue Beiträge, 24.

The root is common Semitic, and widely used in all the Semitic tongues, but the sense of peace seems to be a development peculiar to Heb. and Aram. and from thence have passed into the S. Semitic languages. Heb.

𐤊𐤋𐤔 is soundness then peace: Aram. 𐤍𐤋𐤔 ¹⁾ security: Syr. ܡܠܬ security, peace
 The Eth. ተሰላሞ, however, is denominative, ²⁾ so that ሰላሞ doubtless came from the older religions: and similarly ሰላሞ is to be taken as due to Northern influence, the ሰ like Eth. ሰ (instead of ሰ and ሰ) being parallel with the ሰ of the Safaite inscriptions.

In the Aram. area the word was widely used as a word of salutation, and in this sense we very frequently find ሰላሞ in the Nabataean and ³⁾ Sinaitic, and ሰላሞ ⁴⁾ in the Safaite inscriptions, and from this area it doubtless came into Ar. being used long before Islam as Goldziher has shown, ⁵⁾ (ZDMG, xlvii, 22 ff). There can be little doubt that سَلَّمَ to greet, etc. is denominative from this.

سَلَسَلَة

xl. 73: lxix. 32: lxxvi. 4.

Chain.

It is used only in connection with descriptions of the torments of Hell, and may be a technical term in Muhammad's eschatological thought, borrowed in all probability from one of the Book religions.

In any case it cannot be easily explained from an Arabic root, ⁶⁾ and Guidi Della Sede 18 suspected it as non-Arabic. Fraenkel Fremdw. 290 relates it to the Aram. 𐤍𐤋𐤔𐤕 : Syr. ܡܠܬ : which is the origin of the Eth. ሰላሞ (Nöldeke Neue Beiträge, 42), and possibly of the late Heb. ሰላሞ

1) Dillmann Lex. 322.

2) Hommel, Südarab. Chrest. 124.

3) For examples see Euting Nab. Inschr. 19, 20: Sin. Inschr. 61 ff.

4) Littmann Semitic Inscriptions, pp 131, 132, 134 etc.

5) Nöldeke-Schwally I, 33 n.

6) See also p 76 and Schwally Idioticon, 94.

The borrowing from Aram. would doubtless have been early.

سُلْطَانُ

Of very frequent occurrence, c.f. iii. 144: iv. 93: vi. 81.

Power, authority.

The denominative verb سَلَطَ to give power over, occurs in iv. 92: lix. 6.

The primitive verb سَلَطَ to be hard or strong occurs frequently in the old poetry but not in the Qur'ān. It is cognate with Eth. ¹⁾ ሠለጠ to exercise strength, and with a group of N. Semitic words, but in N. Semitic ²⁾ the sense of the root has developed in general to mean to domineer, have power over, e.g. Ass. šalatu, to have power: Heb. ³⁾ שָׁלַט to domineer, be master of: Aram. שָׁלַט : Syr. ܫܠܬܐ to have mastery over. Under this Aram. influence the Eth. ሠለጠ comes to mean potestatem habere.

The Muslim philologists were entirely at sea over the Qur'ānic سُلْطَانُ which they wish to derive from سَلِيط c.f. LA ix. 193, and Sprenger Le-⁴⁾
ben I, 108 rightly took it as a borrowing from the Aram. In Bibl. Aram.

שָׁלַט occurs several times, with the meaning sovereignty, dominion, like the Rabbinic שָׁלַט and שָׁלַט. In the Nabataean inscriptions also we find שָׁלַט rule, or dominion. c.f. Lidzbarski Handbuch 376, but it is in Syr. that we find the word most widely used. In particular ܫܠܬܐ is used in precisely the same senses as سُلْطَانُ is used in the Qur'ān, and it was doubtless from this source that both the Ar. سُلْطَانُ and Eth. ሠለጠ were derived.

سُلْجُ

vi. 35: lii. 38.

Ladder.

1) A'shā in Geyer Zwei Gedichte 163: Hamāsa 707: Asma'iyāt 6, 17.

2) C.f. also ሠለጠ and Nöldeke's note Neue Beiträge 39, n 3.

3) It is only a late word in Heb. and possibly a borrowing from Aram.

4) So Nöldeke Neue Beiträge 39, n 3: Wellhausen ZDMG lxvii, 633: Massig-
non Lexique technique, 52.

The word is clearly an Aram. borrowing for it has no root in Arabic and can only be explained from Aram. ܫܠܡܐ as Schwally has noticed (ZDMG liii, 197). The word does not occur in Syriac, but its currency in N. Arabia is evidenced by a Palm. inscription - ܫܠܡܐ ܕܢܗ ܥܡܪܝܢ ܫܡܥܐ - "and he has made along with this stairway seven columns (De Vogüé no. 11 line 3)¹⁾. It would probably have been a fairly early borrowing, and as²⁾ the word seems to be originally Assyrian, one cannot lose sight of the possibility of the Arabic word being an early borrowing from Mesopotamia.

ܫܠܝ

ii. 54: vii. 160: xx. 82.

Quail.

The word is found only in connection with the story of the Manna and quails sent as provision for the Children of Israel in their desert wanderings.

Some of the Muslim philologists endeavoured to derive it from ܫܠܐ to console, c.f. Zam. on ii. 54, but there can be no reasonable doubt³⁾ that it is the Heb. ܫܠܝ through the Aram. The Jewish Aram. ܫܠܐ is little used so all the probabilities are in favour of its having come through⁴⁾ Syr. ܫܠܝ.

ܫܠܝܢܐ

ii. 96: iv. 161: vi. 84: xxi. 78-81: xxvii. 15-45: xxxiv. 11: xxxviii. 29, 33.

Solomon.

¹⁾ There is some doubt, however, as to whether the reading should be ܫܠܡܐ or ܫܠܡܐ, though in the facsimile it certainly looks like ܫ = ܡ and not ܫ-ܡ.

²⁾ See Schwally ZDMG, liii, 197.

³⁾ Horovitz KU, 17 n. Lagarde Übersicht 190 n, however, regards ܫܠܝ as borrowed from the Arabic.

⁴⁾ Fraenkel Vocab. 24: Hirschfeld Beiträge 41: Mingana Syriac Influence, 86.

All these references are to the Biblical Solomon, though the information about him in the Qur'ān is mostly derived from late legend.

The name was early recognized as a foreign borrowing into Arabic and is given as such by Jawālīqī Mu'arrab, 85, though some were inclined to take it as genuine Arabic and a diminutive of سليمان from a root سلم, c.f. LA, xv. 192. Lagarde Übersicht 86, thought the philologists were right in taking it as a diminutive from سليمان quoting as parallel زَغْرَان from زَغْرَان, and Lidzbarski Johannesbuch 74 n i, agrees. The truth, however, seems to be that it is the Syr. ¹⁾ܡܠܚܡܐ as Nöldeke has argued. Jawālīqī op.cit. said it was Heb. but Gk. Σαδωμ : Syr. ܡܠܚܡܐ : Eth. ሰፍራን beside Heb. שֶׁמֶץ are conclusive proof of Christian origin.

The name was well known in the pre-Islamic period, both as the name of Israel's king, and as a personal name, ²⁾so it would have been quite familiar to Muḥammad's contemporaries.

سندس

xviii. 30: xliv. 53: lxxvi. 21.

Fine silk.

It occurs only in combination with استبرق in describing the elegant clothing of the inhabitants of Paradise, and thus may be suspected at once as an Iranian word.

It was early recognized as a foreign borrowing, and is given as Persian by al-Kindī Risāla 85: Tha'labī Fiqh 317: Jawālīqī Mu'arrab 79: Khafājī 104: Suyūṭī Itq. 322. Others, however, took it as Arabic as the Muḥiṭ notes, and some, as we learn from TA. iv. 168, thought it was one of the cases where the two languages used the same word.

Freytag in his Lexicon gave it as e persica lingua, though Fraen-

1) ZDMG, xv. 806: ZA xxx, 158, and c.f. Brockelmann Grundriss, i, 256, Mingana Syriac Influence, 82.

2) Horowitz KU 118 points out that we have evidence for it as a personal name only among the Madinan Jews. C.f. also Sprenger Leben II, 335.

kel Vocab. 4 raised a doubt, for no such form as سُندِي occurs in Persian, ancient or modern. Dvořák Fremdw. 72, however, suggests that it is a corruption of the Pers. سُندُوقِي which like Syr. سَدُوق is derived from Gk. ¹⁾ σινδών, a word used among the Lydians, so Strabo XI, xiv. 9 says, for fine transparent, flesh-coloured women's garments of linen.

Fraenkel Fremdw. 41 compares with the Gk. σινδών, the garment used in the Bacchic mysteries, and with this Vollers ZDMG li. 298, is inclined to agree. It does not seem so near, however, as Dvořák's suggestion. In any case it was an early borrowing as it occurs in the early poetry, e.g. in Mutalammis xiv. 3 etc.

سُورَة

ii. 21: ix. 65,87.125,128: x. 39: xi. 16: xxiv. 1: xlvii. 22.

Sūra.

The passages in which it occurs are all late, and possibly all Madinan. It always means a portion of Revelation, and thus was used by Muhammad as a technical term.

²⁾ The Muslim authorities are quite ignorant of the origin of the word. Some took it as connected with سور meaning a town wall, e.g. Rāghib Mufradāt, 248, others made it mean منزلة, an astronomical statio, c.f. Muhīt sub.voc. while others, reading the word سُورَة would derive it from أسأر to leave over - Rāghib op.cit.

The older European opinion was that it was a Jewish word derived from סורה, which is used in the Mishna for row, rank, file. Buxtorf in his Lexicon suggested this equivalence, and it was accepted by Nöldeke in 1860 in his Geschichte des Qorans, p 24, who has been followed by many la-
³⁾ter writers. Lagarde Mittheilungen iii, 205, however, pointed out the

1) Vollers Lex. ii, 331. 2) Fraenkel Vocab. 22 - cuius derivationem Arabes ignorant.

3) See also his Neue Beiträge 26, and Fraenkel Vocab. 22: Fremdw. 237, 238 Pautz, Offenbarung 89: von Kremer Ideen, 226, Vollers ZDMG li. 324: Klein, Religion of Islam 3: Cheikho, Naṣrāniya, 182.

difficulties of this theory, and thought that the origin of the word was to be found in Heb. שָׂרָה (which he would read in Is. xxviii, 25), and then referring to Buxtorf's שָׂרָה הָיִין, lineae quas transsilire impune^{non} possumus, he suggests that the meaning is שָׂרָה, however, is such a doubtful word that one cannot place much reliance on this derivation.

A further difficulty with Nöldeke's theory is that שָׂרָה seems not to be used in connection with Scripture, whereas the Qur'ānic سورة is exclusively so associated, which has led Hirschfeld to think that the word is meant to represent the Jewish סִדְרָה, the well known technical term for the section marks in the Hebrew Scriptures. This is connected with his theory that فُرْقَان is meant to represent the division marks called פְּרָקִים, which is certainly not the case, and though his suggestion that سِرَّة is due to a misreading of סִדְרָה as סִרָה is not without its subtlety, we cannot admit that it is very likely that Muhammad learned such a technical term¹⁾ in the way he suggests.

The most probable solution is that it is from the Syr. ܣܘܪܬܐ a²⁾ writing, a word which occurs in a sense very like our English lines (P.Sm.)²⁷³⁸ and thus is closely parallel to Muhammad's use of فُرْقَان and كِتَاب, both of which are likewise of Syr. origin.

سَوْط

lxxxix, 12.

A scourge.

The Commentators in general interpret the word as scourge, though some (c.f. Zam. in loco)³⁾ would take it to mean calamities, and others, in an endeavour to preserve it as an Ar. word from سَاط = خَلَط to mix, want to

1) So Buhl in EIsub.voc., but his own suggestion of a derivation from سَار to mount up, is no happier.

2) Bell Origin 52: The suggestion of derivation from ܣܘܪܬܐ preaching made by Margoliouth ERE x, 539 is not so near.

3) C.f. also Baid. and Bagh. and LA. ix. 199/

make it mean "mixing bowl", i.e. a vial of wrath like the ¹⁾ of Rev.xvi.

There can be no doubt that scourge is the right interpretation, and سوط in this sense would seem to be a borrowing from Aram. In Heb. סוּט is a scourge for horses and for men, and Aram. סוּט, Syr. ܣܘܬ have the same meaning, and are used also in connection with calamities sent by God as a scourge to the people.²⁾ From Aram. the word passed also into Eth.

ሰው plu. አስዋዋ = μαστιξ, flagellum, and though Mingana Syriac Influence, 90, thinks the origin was Christian rather than Jewish, it is really impossible to decide.

سُوقُ

xxv. 8, 22.

A street.

It occurs only in the پلا. اسواق referring to the streets of the city.

In later Arabic سوق normally means a market place, but in the Qur'ān it is used as the פַּחַד of the O.T. and the Targums for street, in contradistinction to the Talmudic meaning of broad place or market.³⁾

The philologists derive it from ساق to drive along (LA xii, 33), but Fraenkel Fremdw. 187, is doubtless right in thinking that it is a word taken over by the Arabs from more settled peoples.⁴⁾ The Aram. סוּק : Syr. ܣܘܟܐ commonly mean ḥōṣ, as well as ḥōṣā, and in a Palmyrene inscription (de Vogüé, xv. 5) we read ܣܘܟܐ ܕܥܝܪܐ showing that the word was known in N. Arabia.

From some early Mesopotamian source⁵⁾ the word passed into Iranian,

1) Note Rodwell's alternative rendering in his note to p 54.

2) Barth. Etymol. Stud. 14 and ZATW xxxiii. 306 wants to make it mean flood, but see Horovitz KU 13.

3) Cooke NSI 280.

4) But see Müller WZKM i, 27.

5) In Assyrian inscriptions we find suqu = a street.

for we find Phlv. ܫܠܟܐ shōkā meaning market, public square, or forum,¹⁾
whence comes the Judaeo-Persian ܫܠܟܐ . From Syr. it passed also into Arm.²⁾
as ܫܠܟܐ in the sense of market, and it may have been from Christian Ar-
amaic that the word came into Arabic.

سِيمَا

ii. 274: vii. 44, 46: xlvii. 32: xlvi. 29: lv. 41.

Sign, mark, token.

A majority of the Muslim authorities take the word from سَام of which Form II سَمَّ means to mark or brand an animal, and Form V تَسَمَّى to set a mark on. These, however, are denominative and the primitive meaning of the root is to pass along (Rāghib, Mufradāt 251). Some, however, as we learn from Baiḍ. on vii. 44, ventured to derive it from سَم to brand

The Qur'ānic form is سِيمَا, but in the literature we find سِيمَة and³⁾
سِيمَا with the same meaning, and they seem all to be derivatives from Gk. σημεῖον, a sign, mark or token, especially one from heaven, (Vollers, ZDMG li. 298), i.e. the σημεῖον of the N.T. In the Peshitta σημεῖον is generally rendered by ܫܠܟܐ (i.e. Heb. טָקַח : Aram. ܫܠܟܐ), but in the ecclesiastical literature we find a plu. سَمَائِمَة which gives us exactly the form we⁴⁾
need, and it may well have been from some colloquial form of this, representing σημεῖον that the Ar. سِيمَا was derived.

سِينََا

xxiii. 20.

Mt. Sinai.

1) PPGl. 214. It occurs in the Judaeo-Persian version of Jer. xvii, 1: see Horn Grundriss, p. 84.

2) Hübschmann ZDMG, xlvi. 247: Arm. Gramm. i. 314.

3) Kāmil 14, 17. The Muhīt would derive سِيمَا meaning magic from ܫܠܟܐ but it is clearly ܫܠܟܐ through Syr. سَمَائِمَة.

4) P.Sm. 2613. It occurs also in the Christian Palestinian dialect, c.f. Schulthess Lex. 135.

The usual Qur'ānic name for Sinai was طور (ii. 60,87: iv. 153 etc) and سيناء was quite generally recognized as a foreign borrowing. ¹⁾ Suyūṭī Itq. 322 says that it was considered to be Nabataean but others ²⁾ took it to be Syriac or Abyssinian, though others claimed that it was genuine Arabic, a form نيهال from السناه meaning الارتفاع. It is curious that the Exegetes were a little uncertain whether سيناء meant the mountain ³⁾ itself or the area in which the mountain was.

Either the Heb. סיני or the Gk. Σιναι would give us a near enough equivalence with سيناء, but the Syr. ܣܝܢܐ which is exactly the Ar. طور سيناء ⁴⁾ makes the Syr. origin certain.

The سينين of xcv. 2 is obviously a modification of سيناء for the sake of rhyme, ⁵⁾ though some of the Muslim authorities want to make it an Abyssinian word (Suyūṭī Itq. 322, Mutaw. 44), and both Geiger 155 following ⁶⁾ d'Herbelot, and Grimme ZA xxvi, 167 seek to find some independent origin for it.

شُرْكٌ

Used very frequently, c.f. xxxv. 38: xxxi. 12.

To associate anyone with God: to give God a partner.

In the Qur'ān the word has a technical sense with reference to what is opposed to Muḥammad's conception of monotheism: thus we find أَشْرَكَ, to give partners to God, i.e. to be a polytheist, مُشْرِكٌ, one who gives God a partner, i.e. a polytheist: شُرَكَاءُ, those to whom the polytheists render honour as partners with God, terms which, we may note, are not found in the earliest Sūras.

1) So Mutaw. 59, and Bagh. on xxiii, 20 quoting al-Muqātil.

2) Bagh. on xxiii, 20 quoting al-Kalbī and 'Ikrima.

3) Vide Bagh. op.cit. - هراسم المكان الذي فيه هذا الجبل, which may be a reflection of ἡ ὄρος ἡ ἔρημος Σινά.

4) Note the discussion in Geiger 155 n and Horovitz KU, 123 ff.

5) So Horovitz KU 123.

6) See also Sycz Eigennamen, 57, who, however, wrongly writes سينين سينين.

بشعری

Sirius.

The common explanation of the philologers is that it is from شعر and means "the hairy one", but there can be little doubt that it is derived from the Gk. Σείριος²⁾, whose ρ as Hess shows, is regularly rendered by Ar. ς³⁾. The word occurs in the old poetry and was doubtless known to

2) Hess ZS ii. 221 thinks we have formal proof of the foreign origin of the word in the fact that the Bedouin know only the name مرزم for this star LA ii. 116 and vi. 84 gives مرزم as a synonym for شغری, and the word is found again in the Bishari Mirdim.

3) See Hommel ZDMG xlv. 597 and Horovitz KU 119.

the Arabs long before Islam.

شهر

ii. 181,190 etc: iv. 94: v. 2,98: ix. 2,5,36: xxxiv. 11: etc.

Month.

Besides the sing. we have both plu. forms أشهر and شهور in the Qur'ān.

It occurs only in relatively late passages, mostly Madinan, and always in the sense of month, never with the earlier meaning moon.

The primitive sense of شهر is to publish abroad, and it was known to some of the early philologists that شهر meaning month was a borrowing, as we learn from Suyūṭī Itq. 322, and Jawālīqī Mu'arrab, 93. The borrowing was doubtless from Aram. where alone we find any development of the root in this sense. In O. Aram. ܫܗܪ as the name of the moon-god occurs in the inscriptions of Nērab of the viith century B.C.,¹⁾ and in the proper name ܫܗܪܐ we find it in an inscription from Sinai.²⁾ In the Targums ܫܗܪܐ is the moon, and like the Syr. ܫܗܪܐ and the ܫܗܪܐ, is of quite common use. It was from the Aram. that the Eth. ሐረር was derived, and in all probability the Ar. also.

شهاد

iv. 71: iii. 134: xxxix. 69: lvii. 18.

Witnesses.

Goldziher in his Muhammedanische Studien ii. 387 ff pointed out the connection of this with the Syr. ܫܗܪܐ which in the Peshitta translates μάρτυρ.³⁾ The word itself is genuine Arabic, but its sense was influenced by the usage of the Christian communities of the time.

1) Text in Lidzbarski Handbuch 445.

2) Lidzbarski op. cit. 252.

3) Vide Horowitz KU 50: Schwally Idioticon 60.

شَيْطَانٌ

Of frequent occurrence, c.f. ii. 34,271: iv. 85 etc.

It occurs (a) as a personal name for the Evil One - شَيْطَانٌ c.f. ii. 34: iv. 42 etc.

(b) in the plu. شَيْاطِين , for the hosts of evil, c.f. ii, 96: vi. 121 etc.

(c) metaphorically of evil leaders among men, c.f. ii.13 : iii. 169: vi. 112 etc.

(d) perhaps sometimes merely for mischievous spirits, c.f. vi. 70: xxi. 82: xxiii. 99.

The Muslim authorities were uncertain whether to derive the word from شَطَى to be far from, or from شَاط to burn with anger, c.f. Rāghib Mufradāt 261 and LA, xvii. 104: TA. ix. 253. The form فَيْعَال, however, is rather difficult. It is true, as the philologists state, that we do get forms like حَيْرَان perplexed, but this is from حَار where the ي is no part of the root, and like the هَيْمَان, غَيْمَان quoted as parallels in LA, is really a form فَعْلَان not فَيْعَال, and is a diptote whereas شَيْطَان is triptote. The real analogy would be with such forms as هَيْزَار babbler, هَيْصَار mangled and هَيْذَام courageous, quoted by Brockelmann Grundriss I, 344, but these are all rare adjectival forms and hardly parallel the Qur'ānic شَيْطَان.

Now we learn from the Lexicons that Shaitān has the meaning of snake - حَيَّةٌ لَهُ عُرْفٌ (LA xvii 104,105) and we find this meaning in the old poets, e.g. in a Rejez poet -

عَنْجَرٌ تَحْلِفُ حِينَ أَحْلَفُ كَمَثَلِ شَيْطَانِ الْحَمَاطِ أَعْرِفُ

"A foul tongued woman who swears when I swear, like the crested serpent from Al-Hamāt".

and in a verse of Tarafa.

تَلَاعِبُ مَتْنِي حَضْرَمِيِّ كَانَهُ تَعَجَّجَ شَيْطَانٌ بِذِي خُرُوعٍ قَفَرِ

"They (the reins) play on the back of the Hadramaut camel, like a snake's writhings in the desert where the Khirwa' grows."

Moreover, we find Shaitān used as a personal name in ancient Arabia.¹⁾ The Aghānī xv. 53 mentions الشيطان بن بكر بن عوف among the ancestors of 'Alqama, and Ibn Duraid mentions a عامان بن الشيطان (240 l. 4) and a

²⁾ شيطان بن الحارث (243 l. 3). As a tribal name we find a sub-tribe of the Banū Kinnāda called بنو شيطان in Aghānī xx. 97, and in Yāqūt Mu'jam, III, 356 we have mention of a branch of the Banū Tamīm of the same name. This use is probably totemistic in origin, for we find several totem clans among the ancient Arabs, such as the بنو حية who in the early years of Islam were the ruling caste of the Tayyi (Aghānī xvii. 50 L. 7), the بنو أفعى (Hamdānī 91, l. 16), the بنو حنش a sub-tribe of Aus (Ibn Duraid, 260, 2) etc.³⁾ The serpent was apparently an old Semitic totem,⁴⁾ and as a tribal name associated with one of the many branches of the Snake totem,⁵⁾ Van Vloten and Goldziher take شيطان to be an old Arabic word.

Now that the Arabs believed serpents to have some connection with supernatural powers, was pointed out by Nöldeke in the Zeitschrift für Völkerpsychologie, I, 412 ff, and Van Vloten has shown that they⁶⁾ were connected with demons and evil, so that the use of the name شيطان for the Evil One could be taken as a development from this. The use of شياطين in the Qur'ān in the sense of mischievous spirits, where it is practically equivalent to Jinn, can be paralleled from the old poetry, and would

1) Vide Goldziher ZDMG xlv, 685 and Abhandlungen i, 106: van Vloten in Feestbundel aan de Goeje, 37 ff: Horowitz KU 120.

2) So we find a شيطان بن مدح of the tribe of Jushām (TA iv. 29) and in Usd al-Ghaba I, 343, we find a man فررة بن الشيطان.

3) Vide the discussion in Robertson Smith Kinship 229 ff.

4) Vide Robertson Smith in Journal of Philology ix. 99 ff: G.B. Gray, Hebrew Proper Names, p 91, and Baudissin Studien zur semitischen Religionsgeschichte I pp 257-292.

5) Goldziher Abhandlungen I, 10: van Vloten Feestbundel aan de Goeje, 38 ff. Also Sprenger Leben II, 242 n 2. Wellhausen, however, Reste 157 n thinks that this has been substituted for some earlier name and is not itself an old Arabic name.

6) Vide his essay "Dämonen, Geister und Zauber bei den alten Arabern" in WZKM vii, particularly pp 174-178, and see Goldziher Abhandlungen I, 6 ff.

fit this early serpent connection, but the theological connotations of Shaitān as leader of the hosts of evil, is obviously derived from Muḥammad's Jewish or Christian environments. In the Rabbinic writings שָׂטָן is used in this sense, as are the Gk. Σαταν and the Syr. ܫܬܢܐ¹⁾. From the Syr. come the Arm. ܫܬܢܐ¹⁾, and perhaps the Phlv. ܫܬܢܐ (PPG1.209), the { ܫܬܢܐ }²² Shidān of the Paikuli fragment, iii 2, but it is from the Eth. ሠፍጥን which occurs beside ሰፍጥን for ὁ διαβόλος, that many scholars have sought to derive the Ar. شيطان²⁾. Whether this is so it is now perhaps impossible to determine, but we may take it as certain that the word was in use long before Muḥammad's day, and he in his use of it was undoubtedly³⁾ influenced by Christian, probably Abyssinian Christian, usage.

شِيعَة

vi. 65.160: xv. 10: xix, 70: xxviii. 3,14: xxx. 31: xxxiv. 54: xxxvii. 81: liv. 51.

Sect or party.

Both plurals شِيعَة and اَشْيَاع are used in the Qur'ān.

The verb شاع in the sense of to be published abroad, occurs in xxiv. 18, and it is usual for the Muslim authorities to derive شِيعَة from this, c.f. Rāghib Mufradāt 272. Schwally Idioticon 61, however, points out that in the meaning of sect the word has developed under Syrian Christian influence, Syr. ܫܬܢܐ being a faction as well as group (agmen, ἄγμεν) P.Sm. 2576.

السَّابِرُونَ

ii. 59: v. 73: xxii. 17.⁴⁾

The Sābians.

1) Hübschmann Arm. Gramm. i, 316.

2) Nöldeke Neue Beiträge, 47: Pautz Offenbarung 48: Rudolph Abhängigkeit, 34: Margoliouth ERE x, 540. Praetorius ZDMG lxi, 619-620 thinks the Eth. is derived from the Arabic, but see Nöldeke op.cit. against him.

3) Wellhausen Reste 157, and see Horowitz KU 121.

4) Sprenger Leben ii, 184 thinks we should read سَابِئ in xix 13 referring to John the Baptist.

Like the أهل الكتاب and the Magians, they represent a group specially **honoured** in the Qur'ān as الذين آمنوا, but whom they represent, is still an unsolved puzzle.

The Exegetes had no idea what people was meant by الصابئون, as is evident from the long list of conflicting opinions given by Tab. on ii.59. They also differed as to its derivation, some taking it from صَبَا to long for (Shahrastānī, ed. Cureton 203) and others from صَبَأٌ which they say means to change one's religion (Tab. op.cit.).

Bell Origin 60, 148, is inclined to think that the word is just a play on the name of the Sabaeen Christians of S. Arabia. He himself notes the difficulties of this theory, and though it has in its favour the fact that Nasafī on xxii. 17 calls the Sābians - نوع من النصارى, the fact¹⁾ that Muḥammad himself was called a Sābī by his contemporaries, seems to show that the word was used technically in his milieu, and is not a mere confusion with Sabaeen. Grimme Mohammed, 1904, p 49 also looked to S. Arabia for the origin of the word, which he would relate to Eth. ጸብኤ whose secondary meaning is tributum pendere, which he would interpret as "Almo-²⁾sen spendend". This, however, is somewhat far fetched.

Wellhausen's theory Reste, 237, was that it was from Aram. ܣܒܝܐ = ܣܒܝܐ, and given to the sect or sects because of their baptismal practices.³⁾ We find this ܣܒܝܐ to baptize in Mandaean (Nöldeke, Mand. Gramm. 235) and as Brandt points out, we find the root⁴⁾ ⁱⁿ the sect names ܡܕܝܢܬܐ ܕܝܫܘܥ and ܕܝܫܘܥܐ.⁵⁾ If, as Pedersen holds, the Sābians are Gnostics, this derivation is probably as near as we are likely to attain.

1) Bukhārī (ed. Krehl) i. 96,97: ii. 387,388: Ibn Hishām, 229: and the verse of Sarāqa in Aghānī, xv. 138.

2) Vide Rudolph Abhängigkeit, 74 n.

3) Rudolph, op.cit. pp 68,69. Pautz Offenbarung 148 n. with less likelihood suggests the Syr. ܥܒܝܬ become ܥܒܝܬܐ.

4) Die jüdischen Baptismen, 112 ff. See also Horovitz KU 121,122.

5) Browne Festschrift, p 383 ff.

صَبْغَةٌ

ii. 132.

Baptism.

The passage is Madinan and is a polemic against the Jews and Christians, so that صَبْغَةٌ would seem to be a reference to Christian baptism.¹⁾

صَبَغٌ is properly to dye, and صَبَغٌ dye, tincture, (c.f. Syr. ܠܒܫܐ) occurs in xxiii. 20 meaning juice. It is possible that صَبَغٌ in all its meanings is a borrowed word, though in this case the غ would show that it must have been very early naturalized. In any case it is clear that the meaning baptism is due to Christian influence.

From ܠܒܫܐ = Aram. ܠܒܫܐ to dip it was an easy transition to baptize and particularly in the Christian Palestinian dialect we get ܠܒܫܐ to baptize, ܠܒܫܐ to be baptized, ܠܒܫܐ baptism, ܠܒܫܐ baptist (Schulthess Lex. 166: P.Sm. 3358), The Christian reference of صَبْغَةٌ is clear from Zam. on the passage, and the influence was probably Syriac.

صَحْفٌ

xx. 133: liii. 37: lxxiv. 52: lxxx. 13: lxxxi. 10: lxxxvii. 18, 19: xcvi. 2.

Plu. of صَحْفَةٌ - a page of writing.

It is one of the technical terms connected with Muhammad's conception of heavenly Books. All the passages save xcvi. 2 are early, and some of them very early.

Horowitz KU 69 is doubtless right in thinking that Muhammad used it as a general term for such Sacred Writings as were known at least by hearsay to the Arabs, and as such could be applied later to his own revelations. The word occurs not infrequently in the old poetry in the sense of pages of writing, e.g. in 'Antara xxvii, 2 (Ahlwardt Divans, p 52).

كُتِبَ صَحَائِفٌ مِنْ عَهْدِ كَسْرَى فَاهْدَاهَا لِأَعْيُنِ طَمَظَى

1) So Rudolph Abhängigkeit 75 and Lane LEX. sub.voc. though Ullmann Koran 14 would take it to refer to circumcision.

"Like a message on pages from the time of Chosroes, which I sent to a tongue tied foreigner".

or the verses in Aghānī xx. 24 -

كتاب في الصحيفة من لقيط الى من بالجزيرة من اباد

"A page of writing from Laqīṭ to what ever Iyādites are in al-Jazīrah".¹⁾

The philologists have no adequate explanation of the word from Arabic material for صَحَف is obviously denominative.²⁾ It is in S. Arabia that we find the origin of the word. Grimme ZA xxvi. 161 quotes 𐩦𐩣𐩪𐩬 with its plu. 𐩦𐩣𐩪𐩬 from the S. Arabian inscriptions, and in Eth. ጻጠፈ to³⁾ write is in very common use, and ጻጠፍ meaning both scriptura and liber⁴⁾ is clearly the source of the Ar. صحف so commonly used in later times for the Qur'ān.⁵⁾ The use of the word in the early literature shows that it was a word already borrowed from S. Arabia in pre-Islamic times and thus ready to Muḥammad's hand for his technical use of it in connection with Sacred Writings.⁶⁾

صدقة

ii. 192, 265, 266, 273, 277: iv. 144: ix. 58, 60, 80, 104, 105: lviii. 13, 14
Alms, tithes.

The denominative verb تَصَدَّقَ to give alms, occurs in ii. 280: v. 49: xii. 88: أَصَدَّقَ in iv. 94: ix. 76: lxiii. 10, and the participles مُصَدِّقٌ and مُتَصَدِّقٌ are used several times, e.g. ii. 38, 85: xxxiii. 35.

These passages are all late, and the word is used only as a technical re-

1) Also Mutalammis (ed. Vollers Beitr.Ass. V. 171) and further references by Goldziher in ZDMG xlvi. 19. Nöldeke-Schwally I, 11 notes that in the poetry it never means a collection of writings in a book, as Muḥammad uses

2) Fraenkel Fremdw. 248. (it.)

3) Glaser 424, 8, 11: Halévy 199. 8.

4) Dillmann Lex. 1266 ff. Pautz Offenbarung 123 n is inclined to derive the Qur'ānic word from Eth.

5) Grohmann WZKM xxxii, 244. This was also in use in pre-Islamic Arabia as Andrae Ursprung 36 notes, and was also borrowed by the Jews, c.f. אֲשַׁר הוֹרָה (Nöldeke, Neue Beiträge 50 n.)

6) Fraenkel in Beitr.Ass. III. 69: Nöldeke, Neue Beiträge 50: Cheikho Nasrāniya, 181, 222: Horovitz KU 69.

religious term, just like Heb. אֱמֶת Syr. ܐܡܝܬܐ. The Muslim authorities derive the word from صدق to be sincere, and say that alms are so called because they prove the sincerity of one's faith. The connection of the root with אֱמֶת is sound enough, but as a technical word for alms there can be no doubt that it came from a Jewish or Christian source. Hirschfeld¹⁾ Beiträge 89 argues for a Jewish origin, which is very possible. The Syr. ܐܡܝܬܐ with ܐ for א would seem fatal to a derivation from a Christian source but in the Christian-Palestinian dialect we find ܐܡܝܬܐ translating ἐλεημοσύνη²⁾ and in common use in several forms, which makes it at least possible that the source of the Ar. word is to be found there.

صَدِيقٌ

iv. 71: xii. 46: xix. 42, 57: lvii. 18 and صديق v. 79.

A person of integrity.

Obviously it may be taken as a genuine Arabic formation from صدق on the measure فَعِيل, though this form is not very common. As used in the Qur'ān, however, it seems to have a certain technical sense, and for this reason it has been thought that we can detect the influence of the Heb. - Aram. אֱמֶת. Thus Fleischer Kleinere Schriften II, 594 says - "Das Wort ist dem heb.-aram. אֱמֶת entlehnt, mit Verwandlung des Vocals der ersten Silbe in i nach dem bekannten reinarabischen اتباع".

In the O.T. אֱמֶת means just, righteous and is generally rendered by δικαιος in the LXX. In the Rabbinic אֱמֶת the sense of piety becomes even more prominent and it is used in a technical sense for the pious as in Succa 45 b. It is precisely in this sense that Joseph, Abraham and Idris are called صديق and the Virgin Mary صديقة in the Qur'ān, and there can be little doubt that both the Ar. and the Eth. ዳዊት are of this Aram. origin.³⁾

1) So Fraenkel Vocab. 20: Sprenger Leben II 195 n: Rudolph Abhängigkeit 61

2) Schwally Idioticon 79.

3) C.f. Horovitz KU 49: Vacca EI iv. 402. Grimme ZA xxvi. 162 thought it was of S. Arabian origin, but there seems nothing in favour of this supposition.

صراط

Occurs some forty five times, e.g. i. 5,6: ii. 136,209 etc.

A Way.

The word is used only in a religious sense, usually with the adj. مستقيم , and though frequently used by Muhammad to indicate his own preaching, it is also used of the teaching of Moses (xxxvii. 118) and Jesus (iii. 44) and sometimes means the religious way of life in general (c.f. vii. 15).

The early Muslim authorities knew not what to make of the word. They were not sure whether it was to be spelled صراط , سراط or سراط¹⁾ and they were equally uncertain as to its gender, al-Akhfash propounding a theory that in the dialect of Ḥijāz it was fem. and in the dialect of Tamīm masc. Many of the early philologists recognized it as a foreign word, as we learn from Suyūṭī Itq. 322: Muzhir i. 130: Mutaw. 50. They said it was Greek, and are right in so far as it was from the Hellenized form of the Lat. strata that the word passed into Aram. and thence into Arabic.

The word was doubtless first introduced by the Roman administration into Syria, and the surrounding territory, and strata became σπάτα (c.f. Procopius II, 1) and thence Aram. סַרְטָא, סַרְטָא, סַרְטָא, סַרְטָא : Syr. [ܣܪܬܐ]. From Aram. it was an early borrowing into Ar. being found in the early poetry.²⁾

صح

xxvii. 44: xxviii. 38: xl. 38.

Tower.

The Lexicographers were not very sure of its meaning. They generally take it to mean a palace or some magnificent building (Jawharī) or the name of a castle (TA. ii. 179), while some say it means glass tiles - بلاط من زجاج. All these explanations, however, seem to be drawn from the Qur'ānic material, and they do not explain how the word can be derived

1) Vide Bagh. on i. 6 and Jawharī, sub. voc. 2) Fraenkel Vocab. 25: von Kremer Ideen 226. Fremdw. 26, 31, 76. Völler's ZDMG 1. 614. 11. 314.

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from صرح.

Nöldeke Neue Beiträge 51 pointed out that in all probability the word is from Eth. ዳርሕ a room, sometimes used for templum, sometimes for palatium, but as Dillmann Lex. 1273 notes, always for aedes altiores conspicuae. This is a much likelier origin than the Aram. צִרְחָ, which, though in the Targum to Jud. ix. 49 it means citadel or fortified place, usually means a deep cavity in a rock and is the equivalent of Ar. ضريح¹⁾ not of صرح. It is doubtful if the word occurs in the old poetry.

صَلَب

iv. 156: v. 37: vii. 121: xii. 41: xx. 74: xxvi. 49.

To crucify.

The passages are all relatively late. Once it refers to the crucifixion of Our Lord (iv. 156), once to the crucifixion of Joseph's prison companion (xii. 41) and in all the other passages to a form of punishment which Muhammad seems to have considered was a favourite past-time of Pharaoh, but which in v. 37 he holds out as a threat against those who reject his mission.

The word cannot be explained from Arabic, as the verb is denominative from صَلَب. This صَلَب occurs in the old poetry, e.g. an-Nābigha ii. 10 (Ahlwardt Divans p. 4), and 'Adi b. Zaid (Aghānī ii. 24), and is doubtless derived from Aram. ܣܠܒܐ : Syr. ܣܠܒܐ as Fraenkel Fremdw. 276 claims. The word is not original in Aram. however, and perhaps came originally from some Iranian source from a root represented by the Pers. چلیپا (Vollers ZDMG 1. 614). Mingana Syriac Influence 86 claims that it was from Syr. rather than from Jewish Aram. that the word came to Ar. and as²⁾ the Eth. ዳርሕ seems to be of this origin, it may be so.

1) Hoffmann ZA xi. 322. What Fraenkel Fremdw. 237 means by צִרְחָ I know not. 2) The form ዳርሕ is later and derived from the Ar. (Nöldeke Neue Beiträge 35).

صَلَوَاتُ

xxii. 41.

Places of worship.

Though the Commentators are not unanimous as to its meaning they are in general agreed that it means the synagogue of the Jews, and as such many of them admit that it is a borrowing from Heb. (Baid. and Zam. on the passage: Jawālīqī Mu'arrab 95: Suyūṭī Itq. 322: Khafājī 123: Sijistānī 201) This idea that it is Heb. of course is derived from the notion that the word means synagogues. It could of course be the Aram. ܣܠܘܬܐ which means prayer, but the theory of Ibn Jinnī in his Muhtasib,¹⁾ quoted by Suyūṭī Mutaw. 55, that it is Syriac, is much more likely, for though ܣܠܘܬܐ means prayer, the commonly used ܣܠܘܬܐܐ means a place of prayer, i.e. ܣܠܘܬܐܐ which Rudolph Abhängigkeit 7 n, would take as the reference in the Qur'ānic passage.

صَلَّى

Of very frequent occurrence.

To pray.

Besides the verb we find in the Qur'ān صَلَّوْا prayer, مَصَلٍّ one who prays, and مَصَلًّى place of prayer. صَلَّى, however, is denominative from صَلَّوْا³⁾ as Sprenger Leben III, 527 n 2 had noted, and صَلَّوْا itself seems to have been borrowed from an Aramaic source (Nöldeke Qorans, 255, 281).

The origin of course is from ܣܠܘܬܐ = ܣܠܘܬܐ as has been generally⁴⁾ recognized, for the Eth. ጸሎት is from the same source (Nöldeke, Neue Beiträge, 36). It may have been from Jewish Aramaic but more probably from

1) Fraenkel Vocab. 21: Dvořák Fremdw. 31: Schwally Idioticon, 80, 125.

2) See also Pautz Offenbarung, 149.

3) The primary meaning of صَلَّى is to roast, c.f. Heb. ܣܠܘܬܐ: Eth. ጸሎት Khafājī 124 seems to feel that صَلَّى is a borrowed form.

4) Fraenkel Vocab. 21: Wensinck, EI, Art. "Salat": Bell Origin 51, 91, 142: Pautz Offenbarung, 149: Rudolph, Abhängigkeit 56: Grünbaum ZDMG, xl. 275: Mittwoch Entstehungsgeschichte des islamischen Gebets, p 6, 7 ff.

1)
Syr. for the common phrase اتام الصلاة as Wensinck Joden 105 notes is of Syr. origin. It was an early borrowing used in the early poets and thus quite familiar in pre-Islamic days.²⁾

صنم

vi. 74: vii. 134: xiv. 38: xxi. 58: xxvi. 71.

An idol.

Found only in the plu. اصنام, and only in relatively late passages. It is curious that it occurs only in connection with the Abraham legend save in one passage (vii. 134) where it refers to the Canaanites.

As we find 𐤐𐤏𐤍 in the S. Arabian inscriptions, Müller WZKM i, 30 would regard صنم as a genuine Arabic word. It has, however, no explanation from Arabic material and the philologists are driven to derive it from شمن meaning وثن (LA, xv. 241: Khafājī 124).³⁾

It was doubtless an early borrowing from Aram. The root נלצ appears to be common Semitic,⁴⁾ c.f. Ass. salmu and Ar. صنم to cut off, so Heb. נלץ : Aram. נלמא Syr. ܢܠܥ an image would doubtless mean something cut out of wood or stone. So נלמא and נלמא occurs not infrequently in the Nabataean inscriptions (Cook, Glossary 101), and it was from some such Aram. form that it came into use in N. Arabia,⁵⁾ giving us the נלמא we find in a Safaite inscription and the صنم of the early Arabic poetry and of the Qur'ān.⁶⁾

صراع

xii. 72.

A drinking cup.

-
- 1) Mingana Syriac Influence 86: Schwally Idioticon 80, 125.
 - 2) Nöldeke Neue Beiträge 29, and c.f. Geyer Zwei Gedichte, 203.
 - 3) CIS IV No. ii l. 4, and see Gildemeister ZDMG xxiv. 180.
 - 4) But see Nöldeke ZDMG xl. 733.
 - 5) Fraenkel Fremdw. 273: Pautz Offenbarung 175 n 2: Robertson Smith
 - 6) Halévy in JA VII^e série, xvii, 222. (Kinship 300.)

It occurs only in the Joseph story for the King's drinking cup which was put in Benjamin's sack.

The word was a puzzle to the Exegetes and we find a fine crop of variant readings - صَاع, صُوع, صَاغ, صُوع or صُوع besides the accepted صُوع. Either صَاع or صُوع would make it mean a measure for grain, and صَاغ or صُوع would probably mean something fashioned or moulded e.g. a gold ornament.

The Muslim authorities take the word as Arabic, but Nöldeke has shown that it is the Eth. ጽጋዕ which is actually the word used of Pharaoh's¹⁾ cup in the Joseph story of Gen. xl.

صُوع

xxii. 41.

Plu. of صُوعَة - a cloister.

The Commentators differ among themselves as to whether it stands for a Jewish, a Christian or a Ṣābian place of worship. They agree, however, in deriving it from صُوع (c.f. Ibn Duraid 166), and Fraenkel agrees,²⁾ thinking that originally it must have meant a high tapering building.³⁾ The difficulty of deriving it from صُوع, however, is obvious, and Khafājī 123 lists it as a borrowed word.

Its origin is apparently to be sought in S. Arabia, from the word that is behind the Eth. ጽጋዕ a hermit's cell (Nöldeke Beiträge 52),⁴⁾ though we have as yet no S. Arabian word with which to compare it.

صُورَة

xl. 66: lxiv. 3: lxxxii. 8.

Form, picture.

1) Neue Beiträge, 55.

2) Fremdw. 269.

3) It certainly has the meaning of minaret in such passages as Aghānī xx. 85: Annālī ii. 79: Mahāsīn 161 and Dozy Supplément i. 845. So the Judeo-Tunisian ṣṣṣ means campanile (Nöldeke Neue Beiträge 52).

4) Rudolph Abhängigkeit, 7 n.

We also find the denominative verb صَوَّرَ in iii. 4: vii. 10:

xl. 66: lxiv. 3.

That the philologists had some difficulty with the word is evident from the Lexicons, c.f. LA, vi. 143,144. The word has no root in Arabic, for it does not seem possible to explain it from صور which means to incline a thing towards (c.f. Heb. סָוַר to turn aside and the sūru, to rebel of the Amarna tablets).

Fraenkel Fremdw. 272 suggests therefore, that it is derived from the Syr. ܣܘܪܐ form, image, figure, from a root ܣܘܪ to describe, picture, form (c.f. Heb. צוּר to delineate). In Aram. also צוּר and צוּרָא mean picture, form, and in the S. Arabian inscriptions we find ṣwr not infrequently with the meaning of image.¹⁾ It is very probable that it was from S. Arabia that the word came into use in the North, and doubtless at an early period, as it occurs in the early poetry.

صَوَّمَ and صَائِمٌ

ii. 179,183,192: iv. 94: v. 91,96: xix. 27: lviii. 5.

fasting.

The verb occurs in ii. 180,181, and the participle in xxxiii. 35 and صَائِمٌ is obviously denominative from صوم.

It will be noticed that the passages are all late, and that the word is a technical religious term, which was doubtless borrowed from some outside source. That there were Jewish influences on the Qur'ānic teaching about fasting has been pointed out by Wensinck Joden 120 ff, while Sprenger Leben III, 55 ff has emphasized the Christian influence thereon. In Nöldeke-Schwally I 179-180 attention is drawn to the similarity of the Qur'ānic teaching with fasting as practised among the Manichaeans, and Margoliouth, Early Development 149 thinks its origin is to be sought in

1) Vide Hommel Chrestomath. 125: Mordtmann Himyar.Insch. 14,15.

2) C.f. Schwally Idioticon, 74.

some system other than the Jewish or Christian, though doubtless influenced by both, so it is not easy to determine the origin of the word, till we have ascertained the origin of the custom.

Fraenkel Vocab. 20 would derive it from the Heb. ¹⁾ נֶזֶק, but it is more likely to have come from Aram. נֶזֶק, Syr. ܢܝܩ, which is also the source of the Eth. ንባ (Nöldeke, Neue Beiträge 36). The Syr. form is the nearer phonologically to the Ar. and would seem to be the immediate source as Mingana Syriac Influence 86 urges. The word would seem to have been in use in Arabia before Muhammad's day ²⁾ but whether fasting was known in other communities than those of the Jews and Christians is uncertain. ³⁾

طَاغُوتٌ

v. 65:

ii. 257, 259: iv. 54, 63, 78: xvi. 38: xxxix. 19.

Idolatry.

This curious word is used by Muhammad to indicate an alternative to the worship of Allah, as Rāghib Mufradāt, 307 recognizes. Men are warned to "serve Allah and avoid Ṭāghūt (xvi. 38: xxxix. 19): Those who disbelieve are said to fight in the way of Ṭāghūt and have Ṭāghūt as their patron (iv. 78: ii. 259): some seek oracles from Ṭāghūt (iv. 63), and the People of the Book are reproached because some of them, though they have a Revelation, yet believe in Ṭāghūt (iv. 54).

It is thus clearly a technical religious term, but the Commentators know nothing certain about it. From Tab. and Bagh. on ii. 257, we learn that some thought it meant الشيطان, others الساحر or الكاهن, others أوثان or أصنام, and some thought it a name for Al-Lāt and Al-'Uzzā. The general opinion, however, is that it is a genuine Arabic word, a form فَعَلَتْ from

طَغَى to go beyond the limit (LA. xix. 232: TA. x. 225, and Rāghib op.cit.)

1) Grünbaum ZDMG xl. 275 is uncertain whether from Heb. or Aram. c.f. also Pautz Offenbarung 150 n 3. 2) Cheikho Naṣrāniya 179.

3) Schwally Idioticon 74 n - "Natürlich müssen auch die heidnischen Araber das Fasten als religiöse Übung gehabt haben, aber das vom Islam eingeführte Fasten empfanden sie als ein Novum".

This is plausible, but hardly satisfactory, and we learn from Suyūṭī Itq. 322: Mutaw. 37 that some of the early authorities recognized it as a loan word from Abyssinian.

Geiger 56 sought its origin in the Rabbinic טעות error which is sometimes used for idols as in the Jerusalem Talmud Sanh. x. 28^d, גוי לכות ולמעותה "woe to you and to your idols", and whose cognate טעות¹⁾ is frequently used in the Targums for idolatry, a meaning easily developed from the primary verbal meaning of טעו to go astray (c.f. Heb. טעה : Syr. طغى : Ar. طغى).

Geiger has had many followers in this theory of a Jewish origin²⁾ for Ṭāghūt, but others have thought a Christian origin more probable. Schwally Idioticon 38 points out that whereas in Edessene Syriac the common form is ܬܥܘܬܐ meaning error, yet in the Christian Palestinian dialect we find the form ܬܥܘܬܐ³⁾, which gives quite as close an equivalent as the Targumic טעות. The closest parallel, however, is the Eth. ጥፃት from an unused root ጥፃ, the equivalent of טעו, طغى, which primitively means defection from the true religion, and then is used to name any superstitions beliefs and also is a common word for idols translating the עֲצָבוֹת of both the LXX and N.T. It is probable, as Nöldeke Neue Beiträge 35 notes, that the word itself is ultimately derived from Aram. but we can be reasonably certain that Suyūṭī's authorities were right in giving the⁴⁾ Ar. word an Abyssinian origin.

طالوت

ii. 248,250/

Saul.

1) Geiger 203, and see examples in Levy TW, I, 312.

2) Von Kremer Ideen 226 n: Fraenkel vocab. 23: Pautz Offenbarung 175: Eickmann, Angelologie 48: Margoliouth ERE vi. 249: Hirschfeld Jüdische Elemente 65.

3) Schulthess Lex. 76. Mingana Syriac Influence, 85 also holds to a Syr. origin for the word.

4) Nöldeke op.cit. 48.

Some of the early authorities know that it was a foreign word. Baid. tells us that it is اسم عبري and Jawālīqī Mu'arrab 103: Khafāji 128 give it as non-Arabic.

1)
The Heb. word is פִּיטָל, and none of the Christian forms derived therefrom give us any parallel to طالوت. The philologists derive his name from طال to be tall, evidently influenced by the Biblical story, as we see from Bagh. on ii. 248: and Geiger 182 suggested that طالوت was a rhyming formation from طال to parallel جالوت. The word is not known earlier than 2)
the Qur'ān, and is undoubtedly a formation of Muḥammad himself from فاطم a name which he may not have heard or remembered correctly, and formed 3)
probably under the influence of طال to rhyme with جالوت.

طَهَّرَ

Occurs very frequently, e.g. iii. 37: v. 45.

To make clean or pure.

The root itself is genuine Arabic, and may be compared with Aram טָהַר to be clear, טִהַר; Syr. ܬܗܪܐ brightness; Heb. טָהַר to be clean, pure, and the S. Arabian ٤٧ in Hal. 682.

In its technical sense of "to make religiously pure", however, there can be little doubt that it, like the Eth. አጥሰ and ተጥሰ (Nöldeke, Neue Beiträge 36), has been influenced by Jewish usage. It will be remembered that טָהַר is used frequently in Leviticus for ceremonial cleanness, and particularly in Ezekiel for moral cleanliness. So in the Rabbinic writings, and in late passages Muḥammad's use of the word is sometimes strikingly parallel to Rabbinic usage.

طَوَّى

1) This was known to the Commentators, e.g. Tha'labī Qisās, 185 says that his name in Heb. is שָׁלִי בֶן-קִישִׁי which is a very fair representation of שָׁלִי בֶן-קִישִׁי.

2) The occurrence in Samau'al is obviously not genuine, c.f. Nöldeke ZA xxvii. 178.

3) Horovitz KU 123.

xiii. 28.

Good fortune, happiness.

The favourite theory among the philologists was that it came from طيب (Rāghib Mufradāt 312), though not all of them were happy with this solution as we see from Tab. on the passage, and both Suyūṭī Itq. 322, and Jawāḥirī Mu'arrab 103, quote authority for its being a foreign word.¹⁾

It is obviously the Syr. ܥܠܐ = μακάριος or μακαρισμός as Fraenkel Vocab²⁾ 24 saw, which of course is connected with the common Semitic root טוּר which appears in Ar. as طيب.³⁾

טוּר

ii. 60.87: iv. 153: xix. 53: xx. 82: xxiii. 20: xxviii. 29:
lii. 1: xcv. 2.

Mt. Sinai.

Twice it is expressly coupled with سيناء, and except in lii. 1, where it might mean mountain in general, it is used only in connection with the experiences of the Israelites at Sinai.

It was early recognized by the philologists as a foreign word. Jawāḥirī Mu'arrab 100: Ibn Qutaiba Adab al-Kātib 527: Suyūṭī Muzhir i, 130 and Baiḍ. on lii. 1 give it as a Syriac word, though others, as we learn from Suyūṭī Itq. 322, thought that it was a Nabataean word.

Heb. נֶחֱלָה = πέτρα, from meaning a single rock or boulder, sometimes to have the sense of cliff, and Aram. ܢܗܠܐ is a mountain. So in the Targums⁴⁾ נֶחֱלָה is Mt. Sinai, but the طور سيناء of the Qur'ān is obviously the Syr.⁵⁾ ܥܠܐ which occurs beside ܥܠܐ ܥܠܐ

1) They were uncertain, however, whether to regard it as Abyssinian or Indian, - Mutaw. 39, 51.

2) So Mingana Syriac Influence, 86: Dvořák Fremdw. 18.

3) Lagarde Übersicht, 26, 69.

4) Vide Onkelos on Ex. xix. 18.

5) Fraenkel Vocab. 21: Mingana Syriac Influence, 88: and see Horowitz, KU, 123 ff.

طوفان

vii. 130: xxix. 13.

The Deluge.

The Commentators did not know what to make of it. Tab. tells us that some took it to mean water, others death, others a torrent of rain,¹⁾ others a great storm, and so on, and from Zam. we learn that yet others thought it meant small pox, or the rinder pest or a plague of boils

Fraenkel Vocab. 22 recognized that it was the Rabbinic טופאן which is used e.g. by Dnkelos in Gen. vii. and which is used in the Talmud in connection with Noah's story (Sanh. 96^a). Fraenkel's theory has been²⁾ generally accepted, but we find טופאן in Mandaean meaning deluge in general (Nöldeke Mand. Gramm. 22, 136, 309) and Syr. ܬܘܦܐ is used of Noah's flood in Gen. vi. 17 and translates κατακλυσμός in the N.T. so that Mingana Syriac Influence 86, would derive the Ar. word from a Christian source.

The flood story was known before Muḥammad's time, and we find the word طوفان used in connection therewith in verses of Al-A'shā and Umayya b. Abī-³⁾Ṣalt, but it is hardly possible to decide whether it came to Ar. from a Jewish or a Christian source.

طين

iii. 43: v. 110: vi. 2: vii. 11: xvii. 63: xxiii. 12: xxviii. 38, xxxii. 6: xxxvii. 11: xxxviii. 71;77: li. 33.

Clay.

The Qur'ān uses it particularly for the clay out of which man was created.

Jawharī and others take it to be from طان, but this verb is clearly denominative, and Fraenkel Fremdw. 8, is doubtless correct in

1) It can hardly be connected, however, with the Gk. τυφῶν.

2) Hirschfeld Beiträge 45: Horovitz KU 23: Massignon Lexique 52: Wellhausen ZDMG lxvii, 633.

3) Al-A'shā in Geyer Zwei Gedichte I, 145: Umayya XXVI, 1: XXX, 10 (ed. Schulthess).

thinking it a loan word from N. Semitic.

We find ܠܝܬ clay in Jewish Aram. but not commonly used. The Syr. ܠܝܬ was much more widely used. From some source in the Mesopotamian area the word passed into Iranian, where we find Phlv. 𐭥𐭩𐭥 tina, meaning clay or mud (PPG1. 219), and it was probably from the same source that it came as an early borrowing into Arabic, where we find it used in a general sense in the old poetry, e.g. Hamāsa 712 l. 14.

عَالَمٌ

Of very frequent occurrence.

The world, the universe.

The form is not Arabic as Fraenkel Vocab. 21 points out, and the attempts of the Muslim authorities to prove that it is genuine Arabic are not very successful. Rāghib Mufradāt 349 quotes as parallels طابع and خاتم but these are borrowings from ܠܝܬ and ܠܝܬ respectively (Fraenkel Fremdw. 252 and 193). Another indication that the word is foreign is the plu. form عالمون (Fraenkel Vocab. 21).

It is difficult, however, to decide whether the word was borrowed from Jewish or Christian sources. Hirschfeld Beiträge 37, pleads for a Jewish origin,¹⁾ and there is much to be said in favour of this. Heb.

עולם means any duration of time, and in the Rabbinic writings it, like Aram. ܠܝܬ comes to mean age or world, as e.g. עולם הזה "this world" as contrasted with the next (Levy III, 655). Grünbaum also points out ZDMG xxxix. 571, that the common Qur'ānic رب العالمين is precisely the אֱלֹהֵי הָעוֹלָמִים of the Jewish liturgy. On the other hand עולם occurs in Palm. and עולם²⁾ in Nab. inscriptions, and the Syr. ܠܝܬ which Fraenkel Vocab. 21 suggested

1) So de Sacy JA 1829 p. 161 ff. Pautz Offenbarung 105 n 5, and see Sacco Credenze, 28.

2) It occurs with the meaning of age or time in the Zenzirli inscription.

(196)

as the origin means both ¹⁾ عبد and عبد, while the expression عبد in the Christian Palestinian dialect, is, as Schwally notes, a curiously close parallel to the Qur'ānic العالمين.

عبد

Of very frequent occurrence.

A worshipper.

The root is common Semitic, c.f. Ass. abdu, Heb. עבד : O. Aram. עבד : Syr. ܥܒܕ : Phon. עבד : Sab. עבד (and perhaps Eth. ወርወረ, Dillmann Lex. 988).

The question of its being a loan word in Arabic depends on the more fundamental question of the meaning of the root. If its primitive meaning is to worship, then the word retains its primitive meaning in Arabic and all the others are derived meanings. There is reason, however, to doubt whether worship is the primitive meaning. In the O. Aram. עבד means to make or to do, and the same meaning is very common in Jewish Aram. and Syr. In Heb. עבד is to work, and so עבד primarily means worker as Möldeke has pointed out, and the sense of to serve is derived from this. ²⁾ With עבד meaning to serve, we get Heb. עבד : Aram. עבד : Syr. ܥܒܕ : Phon. עבד, and Ass. abdu, all meaning slave or vassal like the Ar. عبد. ³⁾ From this it is a simple matter to see how with the developing cults עבד comes to be a worshipper, and عبد to worship, i.e. to serve God. ⁴⁾

The inscriptions from N. Arabia contain numerous examples of עבד joined with the name of a divinity, e.g. עבד עזרא = عبد عذرى =

عبد العزى = عبد اعزاز : عبد الله = عبد اله : عبد اللات = عبد لاه : عبد مناة ⁵⁾

to quote only from the Sinaitic inscriptions. Also in the S. Arabian in-

1) Idioticon, 67, 68 = עבד עבד. 2) Notice particularly the Niph. עבד to be tilled, used of land. 3) ZDMG xl. 741. He compares the Eth. ወርወረ to work, and ወርወረ a labourer. 4) Gerber, Verba Denominativa, p. 14. 5) Cook Glossary, 87, 88. For the Safaitic see עבד : עבד etc. in Littmann Semitic Inscriptions.

scriptions we find ʾAbd ʾAthtar: ʾAbd Kallal: ʾAbd Shams etc.¹⁾ It thus seems clear that the sense of worship, worshipper²⁾ came to the Arabs from their neighbours in pre-Islamic times.

عَبْقَرِيّ

lv. 76.

A kind of rich carpet.

It occurs only in an early Meccan Sūra in a passage describing the delights of Paradise.

The Exegetes were quite at a loss to explain the word. Zam. says that it refers to عَبْقَرِيّ a town of the Jinn, which is the home of all wonderful things, while Tab. while telling us that عَبْقَرِيّ is the same as زَبَابِي or دِيَابِج , states that the Arabs called every wonderful thing عَبْقَرِيّ.

It seems to be an Iranian word. Addai Sher 114 suggests that it is the Pers. آبا , i.e. آب کا meaning "something splendid", from آب splendour and کا something made. That would be Phlv. āb = lustre, splendour³⁾ (c.f. Skt. आभा) and kār = labour, affair from Av. kār (c.f. Skt. कार)⁴⁾, so Phlv. āb-kār would mean a splendid or gorgeous piece of work.⁵⁾

عَتِيق

xxii. 30,34.

Ancient.

Only in a Madinan Sūra in a reference to the Ka'ba البيت العتيق.

The Exegetes had some trouble with the word, though they usually try to derive it from عَتَق whose meaning, as commonly used in the old poetry, is to be free. The verb occurs in Ass. eteku: Heb. עֲתָק meaning

1) Vide Pilter Index of South Arabian Names, for references.

2) It was commonly used in this sense in the old poetry, see Cheikho Naṣ-rāniya, 172.

3) PPG1. 87, and c.f. Horn Grundriss § 3.

4) West Glossary 194, and Horn Grundriss § 831.

5) Bartholomae AIW 444 ff.

to move, to advance, but the sense of to be old seems purely an Aram. development,¹⁾ and occurs only as an Aramaism in Heb.

Aram. עתיק, עתיקא : Syr. ܥܬܝܩ are quite commonly used, and עתיק in the sense of old occurs in a Palm. inscription of 193 A.D.²⁾ but Vollers ZDMG xlv. 354: li. 315 claims that the root owes this meaning to the Lat. antiquus, in which case the word probably came early into Ar. from^{an} Aram.³⁾ source.

عَدْنُ

ix. 73: xiii. 23: xvi. 33: xviii. 30: xix. 62: xx. 78: xxxv. 30: xxxviii. 50: xl. 8: lxi. 12: xcvi. 7.

Eden.

It is always found in the combination جنات عدن as Garden of Eden, but never in the sense of the earthly home of Adam and Eve. It is not found in the earliest Sūras, and is commonest in late passages. Muhammad apparently learned the phrase only in its later sense of Paradise, and in xxvi. 85 refers to it as جنة النعيم.

The general theory of the Muslim savants is that it is a genuine Arabic word from عدن to abide or stay in a place (LA xvii. 150: TA. ix. 274), and Rāghib Mufradāt 328 says that عَدْنُ means استقرار. Some, however, recognized it as a loan word, as we learn from Suyūṭī Itq. 323, though the authorities were divided as to whether it was Syriac or Greek.

Obviously جنات عدن represents the Heb. עֵדֶן, and as עֵדֶן is properly delight, pleasure,⁴⁾ the Gk. ἡδονή, the جنة النعيم of xxvi. 85 is a very fair translation. The Ar. equivalent of עֵדֶן, however, is عَدْنُ, with

1) BDB, 801.

2) de Vogüé Inscriptions No. 6, l. 4 and c.f. Lidzbarski Handbuch 348.

3) It was used in the early poetry e.g. Al-A'shā (Geyer, Zwei Gedichte I, 18), and Mufaddaliyāt xxvi. 34.

4) C.f. עֵדֶן to be soft, and the Hiph. to live delicately, voluptuously. Sycz Eigennamen, 14, however, wants to derive it from Babylonian ēdinu meaning field or steppe.

its derivatives غَذْنٌ and غَذَّةٌ delicacy, softness, which clearly disposes of the theory of the Lexicographers of a derivation from عدن.

Marraccio Refutationes 315 claimed that the derivation of the Ar. word was directly from the Heb. and this has been accepted by many later writers,¹⁾ though Geiger 47 admits that it is only in the later Rabbinic writings that עֲדֵן means a heavenly abode. It is possible that it came from the Syr. ܥܕܢ, which is used not only of the earthly Eden of Gen. but also of Paradise, and of that blessed state into which Christ brings men during their earthly sojournings.²⁾ It was from the Syr. that the Arm. Եդեն³⁾ was derived, but one must admit with Horovitz Paradies 7, that the Syr. word was not so commonly used as the Rabbinic עֲדֵן and the probabilities are thus in favour of a Jewish derivation.

عُرُوبٌ

lvi. 36.

Pleasing.

The word is found only in an early Meccan passage describing the delights of Paradise, where the ever virgin spouses are عُرُوبًا أَزْوَاجًا, which is said to mean that they will be well pleasing to their Lords and of equal age with them.

The difficulty of course, is to derive it from the Ar. root عرب which does not normally have any meaning which we can connect with عروب in this sense. For this reason Sprenger Leben II, 508 n, suggested that it was to be explained from Heb. עֲרֵב, one of the meanings of which is to be sweet, pleasing, used e.g. in Ez. xvi. 37: Cant. ii. 14 very much

1) De Sacy in JA 1829 vol. iv, p.175,176: Pautz Offenbarung 215 n: Sacco Credenze 163.

2) Vide Andrae Ursprung 151.

3) Hübschmann ZDMG xlvi, 231: Arm. Gramm. i, 300. In the old version of Genesis, however, the word used is Եդեն which is obviously from the Greek Ἔδιμ.

as in the Qur'anic passage. So in the Targums עֲרַר means sweet, pleasing (Levy TW ii. 240), but the word is not a common one, and it is not easy to suggest how it came to the Arabs, for it is commonly used in the old poetry.

عَزَّرَ

v. 15: vii. 156: xlviii. 9.

To help.

It is used only in late passages in the technical sense of giving aid in religious matters.

Obviously it is not used in the normal sense of to correct or punish, nor can it be a normal development of عَزَرَ to reprove, blame. The Lexicons are forced to illustrate this Qur'ānic use of the word from the Ḥadīth whose usage is obviously dependent on the Qur'ān itself. (LA vi 237).

It thus seems probable that the verb is denominative, formed from a borrowing of עֲזַר or עֲזָרָה meaning help, succor, which would have come to Muḥammad from his contact with the Jewish communities. As the Heb. and Phon. עֲזַר : Aram. עֲזַר : Syr. عَزَّ are cognate with the Ar. عَزَّرَ to aid, it is possible to consider عَزَّرَ as a by-form of عَزَّرَ, just as עֲזַר¹⁾ occurs, though infrequently, beside עֲזַר in the Palm. inscriptions, but the fact that it is عَزَّرَ and not عَزَرَ which means to help is against this, and in favour of its being a denominative.

عَزَّيْرُ

ix. 30.

Ezra.

2)

The reference is to the Biblical Ezra, and the name was recog-

1) Lidzbarski Handbuch, 338.

2) Baiḍ. on the passage tells us that the Jews repudiated with some asperity the statement of the Qur'ān that they called Ezra the Son of God.

nized by the philologists as foreign. Jawālīqī Mu'arrab 105, for example, recognizes it as Hebrew.

The form of the name is difficult to explain. The Heb. is עֲזִיר and none of the Christian forms taken from this help us to explain عَزِير. Finkel MW XVI, suggests that it is a misreading for عَزِير from Ps. ii, 7 but this does not seem possible, Majdī Bey in the Bulletin de la Soc. Khédiviale de Géographie vii^e Sér. No. 3 (1908) p. 8 claims that it represents Osiris, but this is absurd. Casanova JA CCV (1924) p. 360 would derive it from the עֲזִיר or עֲזִיר of Gen. vi. 2,4, but all the probabilities are that it stands for עֲזִיר and the form is due to Muhammad himself¹⁾ not properly grasping the name.

عَفْرِيتُ

xxvii. 39.

Demon.

The philologists would derive it from عَفَرَ to rub with dust, and tell us that the word is applied to Jinn or to men as meaning one who rolls his adversary in the dust, c.f. LA vi. 263.

Grimme ZA xxvi, 167,168 suggests that the word was formed under S. Arabian influence, but there seems nothing in this, and Barth. ZDMG xlviii, 17 would take it as a genuine Arabic word.²⁾ Hess ZS ii, 220, and Vollers ZDMG l. 646, however, have shown that it is Persian, derived from Phlv. 𐭠𐭣𐭥𐭥𐭥 āfrītano³⁾ (c.f. Av. 𐬀𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 āfrīnāt)⁴⁾ which in Mod. Pers. is آفرید, the participle from آفریدن to create, and used like the Ar. مخلوق for creature.

عَلِيرُن

lxxxiii. 18,19.

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- 1) See also Horovitz KU 127.
 2) Vide also his Nominalbildung § 250.
 3) Horn Grundriss § 39. and c.f. Vollers Lex. i. 44.
 4) Reichelt Awestisches Elementarbuch, Glossary, 428.

It is supposed to be the name of a place in the upper part of the heavens (or the name of the upper part of the heavens itself) where the Register of men's good actions is preserved. Some said it was the angel court (اسم ديوان الملائكة) LA xix, 327: others that it means the heights (Tab. in loco) and others, arguing that كتاب مرقوم in v. 20 interprets 'Illiyūn, said it meant a book (Bagh).

Fraenkel Vocab. 23 was doubtless right in taking it to be the Heb. עֲלִיָּו¹⁾, which is used as an appellation of God among both Hebrews and Phoenicians, and as meaning higher or upper is used of chambers of a house (Ez. xli. 7: xlii. 5), and in the Rabbinic writings refers to things heavenly as opposed to things earthly (Levy Wörterbuch III, 653). Grimme ZA xxvi. 163 wants to connect it with Eth. ፬፻፩ whose participle, he says, means bunt gefarben, and would refer it to the spotted pages of the books. There is little doubt, however, that we must regard it as a borrowing from the Jews.

عَمْرَانُ

iii. 30,31: lxvi. 12.

'Imrān, the father of Moses, Aaron and Miriam.

In these passages we have the well known confusion between Miriam the sister of Moses and Aaron, and Miriam the Mother of Our Lord, and in spite of the attempts at defence made by Geroch,²⁾ Sale³⁾ and Weil,⁴⁾ we have no need to look elsewhere than the עֲמָרָם of the O.T. for the ultimate source of the name, though the direct borrowing would seem to have been from the Syr. عَمْرَان.

Sycz Eigennamen 60, would take it as a genuine Arabic name applied to עֲמָרָם because the name seems to be a formation from عمر and used in pre-Islamic

1) Hoffmann, Phönizische Inschriften pp. 48,50 and Philo of Byblus in Eusebius Prep. Evang. I,80 (ed. Gainsford) κατὰ τούτους γίνεται τις ἑορτὴ καὶ οὐ μόνον ἡ ἑστὸς.

2) Christologie pp 22-28, followed by Sayous, Jésus-Christ d'après l'Anom-et, Paris 1880, pp 35,36. 3) Koran, p. 46 n 3.

4) Muhammad der Prophet, 1843, p 195 n.

times. Ibn Duraid 314 tells us of an عمران among the Qudā'a, and Ibn Qutaiba Ma'ārif 223 speaks of an عمران بن مخزوم at Mecca. Müller WZKM i. 25 says the name was known in S. Arabia, and evidence for its existence in N. Arabia is found in a Greek inscription from the Hauran given by Lidzbarski, Ephemeris II, 331 which reads Ἀὐθροῦ Σαλέμου καὶ Ἑρράνου Βάσσου. Horovitz KU 128 also quotes Littmann's unpublished second volume No 270 for an occurrence of the name in the Safaite inscriptions.

This, however, hardly affects the Qur'ānic name, for though we may agree that there was an early Arabic name of this form, it is surely clear, as both Lidzbarski and Horovitz note, that the Qur'ānic name came to Muhammad from his Jewish or Christian sources though in the form it takes he may have been influenced by the Arabic name.

عَنْكَبُوتٌ

xxix. 40.

Spider.

The ending -وت would suggest that it is of Aram. origin (Geiger 45), and this is confirmed by the fact that the Heb. is עֲנַבְיָה, where the Heb. נ would lead us to expect a ث in Arabic, as e.g. فَرَعَان and بَرغوث and ثلج etc.

The form in the Targums is עֲנַבְיָה or עֲנַבְיָהּ as in סְפִי-¹ der's web. and it was probably from some Aram. form that it entered Arabic.

عِيدٌ

v. 144.

A Festival.

This sole occurrence is in the latest Madinan Sūza in connection with Muhammad's curious confusion on the Lord's supper.

The Lexicons try to derive it from عَاد, though as we see from the discussion of Al-Azharī in LA iv. 314 they were somewhat in difficulty

1) Vide BDB 747.

about it. Fraenkel Fremdw. 276 pointed out that it has no derivation in Arabic, and it was doubtless borrowed from the Syr. ¹⁾ ܝܫܝܐ, though the root is common Semitic and the Targumic ܝܫܝܐ is not impossible as the source.

عيسى

ii. 81, 130, 254: iii. 40-48, 52, 78: iv. 156-169: v. 50, 82, 109-116: vi. 85: xix. 35: xxxiii. 7: xlii. 11: xliii. 63: lvii. 27: lxi. 6, 14.

Jesus.

The majority of these passages are late. The name is generally عيسى بن مريم and is frequently accompanied by characteristic N.T. titles e.g. روح الله, كلمة الله, المسيح.

Many Muslim authorities take the word as Arabic and derive it from عيس to be a dingy white whence عيسى a reddish whiteness (Lane sub.voc) or from عيسى meaning a stallion's urine: so Rāghib Mufradāt 359 (c.f. LA. viii. 31). Zam. on iii. 40 however, dismisses these suggestions with some scorn²⁾ and there were many who recognized it as a foreign word. Jawālīqī Mu'arrab 105, Khafājī 134, give it as such, and in LA. viii, 30 ³⁾ we read that Sībawaih, Ibn Sīda, Jawharī and Az-Zajjāj classed it as عرب. Jawharī Ṣiḥāḥ sub.voc. gives it as Syriac, but Baid. on ii. 81 says it is Hebrew.

The name is still a puzzle to scholarship. Some have suggested that it is really Esau עסא and was learned by Muḥammad from Jews who called him so out of hatred.³⁾ There is no evidence, however, that Jews ever referred to Jesus by this name. Others take it as a rhyming formation to

1) C.f. Cheikho Naṣrāniya, 178.

2) Baid. follows Zam. in this, and Zwemer Moslem Christ, 34 has quite misunderstood Baid. on this point. Baid. does not argue for a derivation from عيسى, but definitely repudiates it.

3) This was suggested by Roediger (Fraenkel WZKM iv. 334 n) and by Landauer (Nöldeke ZDMG xli. 720 n), and is set forth again by Pautz Offenbarung 191. The case against it is set forth by Derenbourg REJ xviii. 127 and Rudolph Abhängigkeit 66.

correspond with مرسى, on the analogy of Hārūn and Qārūn: Hārūt and Mārūt: 1) Yājūj and Mājūj etc. and there may be some truth in this. Derenbourg REJ xviii. 128 after pointing out how the Tetragrammaton in Gk. became πῑπῑ, suggests that perhaps יסוי "lu à la manière occidentale" has produced عيسى but this is hardly likely.

Fraenkel WZKM iv. 334, 335 suggests that the name عيسى may have been so formed from عيسى by Christians in Arabia before Muḥammad. It is 2) not unusual to find Arabic using an initial ʾ in words borrowed from Aram. the and/dropping of final ʾ is evidenced by the form Yisho of the Manichaeon "köktürkish" fragments from Turfan, and the late Jewish ישו for יסוי (Levy 3) Wörterbuch II. 272). The form. ʿĪsa however, does not occur earlier than 4) the Qur'ān, whereas يسوع appears to have been used in personal names at an early period, c.f. Aghānī, xx, 128.

Till further information comes to hand we shall have to content 5) ourselves with regarding it as some form of "konsonanten permutation" due maybe to Muḥammad himself, and perhaps influenced, as Horovitz KU 128 suggests, by Nestorian pronunciation.

فَاطِرُ

vi. 14: xii. 102: xiv. 11: xxxv. 1: xxxix. 47: xlii. 9.

Creator.

It occurs only in the stereotyped phrase - فاطر السموات والارض.

The root فطر is to cleave or split, and from this we have several forms in the Qur'ān, viz. فطور a fissure, تَفَطَّرَ to be rent asunder, etc. On the other hand فطر to create (c.f. فطره xxx. 29) is a denominative from فاطر.

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- 1) This theory was elaborated by Lowenthal in 1861, c.f. MW I. 267-282.
 2) Examples in Vollers ZDMG xlv. 352.
 3) Le Coq in SBAW, Berlin 1909 p. 1053.
 4) But note the monastery in S. Syria, mentioned by Mingana Syriac Influence, 84, which as early as 571 A.D. seems to have borne the name ʿIsāniya.
 5) Bittner WZKM, xv. 395.

The primary sense is common Semitic, c.f. Ass. paṭāru, to cleave: Heb. פָּטַר , Phon. פָּטַר to remove, Syr. ܦܬܪ to release etc. The meaning of to create, however, is peculiar to Ethiopic, and as Nöldeke Neue Beiträge 1)
49 shows, the Ar. فطر is derived from ʾṭṭ though Arabicized in its form.

فَتَحَ

xxvi. 118: xxxii. 28.

Judgment, decision.

The verb فَتَحَ to open, with its derivatives is commonly used and is genuine Arabic, but in these two passages where it has a peculiar technical meaning, Muhammad seems to be using, as Horovitz KU 18 n noted, an Eth. word ፍትሕ, which had become specialized in this sense and is used almost exclusively of legal affairs, e.g. ፈትሐ to give judgment: ተፈትሐ iudicari, ተፋትሐ litigare: ፍትሐት iudicium, and ፍትሕ which is both iudicium and sententia iudicis.

فَخَّارٌ

lv. 13.

Potter's clay.

The passage refers to the creation of man, and that it means earthenware is the general consensus of the authorities, c.f. Sijistānī 245: Rāghib Mufradāt 380.

It is obvious that it cannot be derived from the verbal root فخر³⁾ and Fraenkel Vocab. 22 compared it with فِخْر⁴⁾ an earthenware pot, which occurs as a loan word in the Jewish פִּחְרָא . The Syr. فِخْر is a word in

1) That the early authorities felt that the word was foreign is clear from the Tradition about Ibn 'Abbās in LA vi. 362 already referred to in our Introduction p. 8.

2) Horovitz would add cx. 1 - اذا جاء نصر الله والفتح but as this apparently refers to the conquest of Mecca (Nöldeke-Schwally I. 219) it would seem to mean victory rather than judgment in the technical legal sense of the other passages.

3) Nöldeke Mand. Gramm. 120 n 2.

4) Fraenkel Fremdw. 70, but c.f. פִּחְרָא in Dan. ii. 41.

fairly common use and translates *κεραμικός*, c.f. *حجر و صلب* = *ἡ κεραμική*¹⁾, and there can be little doubt that it is the origin of the Ar. word.

فُرَاتٌ

xxv. 55: xxxv. 13: lxxvii. 27.

Sweet river water.

The passages are all Meccan and refer to the sweet river water as opposed to the salt water of the sea, and in the two latter passages the reference is apparently to some cosmological myth.

In any case the word *فُرَاتٌ* is derived from the river Euphrates (Horovitz KU 130), which from the Sumerian Pura-nun, "great water", appears in Ass. as Purattu, or Purāt²⁾, and in O. Pers. as Ufrātu³⁾, whence the Gk. *Εὐφράτης*. From the Ass. comes the Heb. *פַּרַת* and Syr. *ܦܪܬ*, whence in all probability the Ar. *فُرَاتٌ*, if indeed this was not an early borrowing from Mesopotamia.

فِرْدَوْسٌ

xviii. 107: xxiii. 11.

Paradise.

The authorities are agreed that it means a garden - *بُستان* (Jawharī; LA viii. 43), but they differed considerably as to what sort of a garden it means.⁴⁾ There are also divers opinions as to its precise location and significance as referring to the celestial Paradise.

It was early recognized as foreign (Siddiqi Studien 13, and note Fraenkel's remark Fremdw. 149) though some claimed that it was genuine Arabic⁵⁾ derived from *فِرْدَوْس* meaning width or amplitude.

1) Nöldeke Neue Beiträge, 45 n 2: Vollers ZDMG li. 324: Fraenkel Fremdw.

2) Delitzsch Paradies 169 ff. (257).

3) Spiegel Die altpersischen Keilinschriften, p 211, and c.f. Meillet, Grammaire du vieux Perse, p 164.

4) Lane Lex. 2365: and Tab. on xviii. 107.

5) Vide Qāmūs sub. voc: LA viii. 44: TA iv. 205. This was the theory of al-Farrā and it was supposed to be supported by the fact that it occurs as a name for Damascus. The verse of Jarīr quoted in Bekrī Mu'jam I, 368 is post-Islamic, however, and doubtless influenced by the Qur'ān.

Some said it was Nabataean,¹⁾ where the reference is possibly to the פֶּרֶס of late Jewish legend.²⁾ 'Ikrima held that it was Ethiopic, and many said it was Syriac,³⁾ but the favourite theory among the philologists was that it was of Greek origin. Suyūṭī Itq. 323, Muzhir i. 130, 134 gives this as the prevalent theory, it is given by Jawālīqī 110: Tha'ālibī Fiqh 318, and Khafājī 148, and we learn from the Lexicons (c.f. LA viii. 44) that it was supported by such authorities as Az-Zajjāj, Mujāhid, Ibn Sīda, and Al-Kalbī.

Obviously فردوسی represents the Gk. παράδεισος, and on the ground of the plu. فرادیس⁴⁾ G. Hoffmann would derive it directly from the Greek. It seems, however, merely a coincidence that this plu. form (which is not uncommon in borrowed words, e.g. خانیز : تلامیز : صادق etc) is so close in sound to the Gk. word, and it is unlikely that it came directly into Ar, from Gk.

The original word is Iranian, the Av. pairidaēza, which in the plu. means a "circular enclosure".⁵⁾ Xenophon introduced the word into Greek and uses it of the parks and gardens of the Persian Kings. e.g. Anab. I, ii. 7, etc. After this date it is used fairly frequently and in the LXX is sometimes used to translate גן or פֶּרֶס. But it was also borrowed⁶⁾ into other languages. In late Ass. we find pardisu and in Heb. פֶּרֶס a park or garden, also in Aram. the פֶּרֶס of the Targums, and Syr. ܦܪܝܕܝܐ⁷⁾

1) As-Suddī in Jawālīqī Mu'arrab, 110.

2) Bagh. on xviii. 107.

3) Qāmūs sub. voc. TA iv. 105, and Jawālīqī.

4) ZDMG xxxii. 761 n: Lagarde GA 76 and 210: Pautz Offenbarung 215 n: but see A. Müller in Bezzenberger's Beiträge 280 n.

5) Bartholomae AIW 865: Haug Parsis 5. It survives in Mod. Pers. گاردن garden (Horn Grundriss § 279) and Kurdish گەردن garden (c.f. Justi Die Kurd. Spiranten, 29). 6) Which makes it the more strange that Liddell and Scott should have considered the word Semitic.

7) ZA vi. 290. On the suggested Semitic origin of the Avestic word see Delitzsch Paradies 95, 96, and Nöldeke thereon in ZDMG xxxvi. 182.

commonly mean garden and are of Iranian origin like the Arm. Կարտեղ.

Tisdall Sources 126 thought that فردوسی was borrowed from late Heb. but in the sense of Paradise it is very rarely used in Heb.³⁾ Its origin is almost certainly Christian, and probably Syriac, for ܦܪܕܝܫ was very commonly used for the abode of the Blessed, and could easily have been learned by the Arabs from the Aram. speaking Christians of Mesopotamia or N. Arabia.⁴⁾ Vollers ZDMG 1. 646 suggests that possibly the plu. form نرادیس was the form that was borrowed, and فردوسی later formed from this.

It was a pre-Islamic borrowing, and possibly occurs in the Thamudic inscriptions.

فَرَعُونَ

Occurs some seventy four times, e.g. ii. 46.

Pharaoh.

The Commentators tell us that Fir'aun was the title of the kings of the Amalekites,⁶⁾ just as Chosroes and Caesar were titles of the kings of Persia and Roum. (Tab. and Baid. on ii. 46). It was thus recognized as a foreign word taken over into Arabic (Sībawaih in Siddiqi Studien 20, and Jawāḥiri Mu'arrab 112).

Hirschfeld New Researches thinks that it came to Ar. from Heb. the form being due to a misreading of אֱלֹהִים as אֱלֹהִי, but there is no need to descend to such subtleties when we note that the Christian forms give us the final ܐ. In Gk. it is ἁπαλῆς, in Syr. ܐܠܗܐ, and in Eth.

1) The Syr. ܩܢܝܢ, beside Arm. գանձապահ and Pers. پالیزبان for gardener, is conclusive evidence of the Iranian origin; بان, being the Phlv. ن سر pānek, a protector, or keeper (Horn Grundriss § 176). Studien 5, 1878

2) Hübschmann Arm. Gramm. i. 229: Lagarde Armische Studien s 1878.

2) Hubschmann Arm. Gramm. 1. 229: Lapar Armische Studien 9 1870.
3) As Horovitz Paradies 7 notes. c.f. also Schaefer in Der Islam xiii, 32

4) Horovitz Paradies 7: Grünbaum ZDMG xxxix. 581: Geiger 48: Fraenkel
Vocab. 25, Sacco Credenze 163 n.

5) פורק , c.f. Littmann Entzifferung 43.

6) As Nöldeke showed in his essay Über die Amalekiter, Göttingen 1864, this name is used by Arabic writers in a very loose way to cover all sorts of peoples of the Near East of whose racial affinities they had no exact knowledge. The term is used indifferently for Philistines, Canaanites and Egyptians, and Bagh. in his note on ii. 46 tells us that Pharaoh was the ruler of the Amalekite Copts!

٤٢٩٦. The probabilities are that it was borrowed from Syr. (Lingana Syriac Influence, 81. Sprenger Leben I, 66).

There does not seem to be any well authenticated example of the word in pre-Islamic times, for the oft quoted examples from Umayya are ¹⁾ spurious. Sprenger has noticed the curious fact that the name does not occur in the Sūra of Joseph where we should naturally expect it, which may indicate that the name was not known to Muḥammad at the time that story was composed, or may be was not used in the sources from which he got the material for the story.

فُرْقَانٌ

ii. 50, 181: iii. 2: viii. 29, 42: xxi. 49: xxv. 1.

Discrimination.

In all the passages save viii. 42 it is used as though it means some sort of a Scripture sent from God. Thus "we gave to Moses and Aaron the Furqān and an illumination" (xxi. 49) and "We gave to Moses the Book and the Furqān" (ii. 50) where it would seem to be the equivalent of Taurah. In iii. 2 it is associated with the Taurah and the Injīl, and xxv. 1 and ii. 181 make it practically the equivalent of the Qur'ān, while in viii. 29 it says "if ye believe God, he will grant you a Furqān and forgive your evil deeds". In viii. 42, however, where the reference is to the Battle of Badr "the day of the Furqān, the day when the two hosts met, the meaning seems something quite different.

The form of the word would suggest that it was genuine Arabic, a form فُرْقَانٌ from فرق , and thus it is taken by the Muslim authorities. Tab. on ii. 50 says that Scripture is called Furqān because God فرق بين الحق والباطل and as referring to Badr it means the day when God discriminated (فرق) between the good party and the evil, (Rāghib Mufraḍāt 385). In this latter case it is tempting to think of Jewish influence, for in the account

1) So Horovitz KU 130: Andrae Ursprung.

of Saul's victory over the Ammonites in I Sam. xi, 13 where the Heb. text reads ימא דין עבדיהו פורקנא in the Targum it reads ימא דין עבדיהו פורקנא ¹⁾ ימא דין עבדיהו פורקנא, where ימא דין עבדיהו פורקנא is exactly يوم الفرقان.

The philologists, however, are not unanimous as to its meaning. Some took it to mean نصر : Baid. on xxi. 49 tells us that some said it meant فلق البحر, and Zam. on viii. 29 collects a number of other meanings. This uncertainty and confusion is difficult to explain if we are dealing with a genuine Arabic word, and is sufficient of itself to suggest that it is a borrowed term. ²⁾

Arguing from the fact that in the majority of cases it is connected with Scriptures, Hirschfeld New Researches 68, would derive it from פרקים one of the technical terms for the divisions of the text of the Heb. Scriptures. ³⁾ This, however, is rather difficult, and Margoliouth Mohammed 145: (but see ERE ix. 481: x. 538) while holding to the explanation from פרקים refers it, not to the sections of the Pentateuch, but to a book of Sayings of the Jewish Fathers, which Muhammad heard of from the Jews, and which he may have thought of as similar to the Taurah and the Injil. This theory is more probable than that of Hirschfeld, and has in its favour the fact that resemblances have been noted between phrases and ideas in the Qur'ān and the well known פרקי אבות. ⁴⁾ It also, however, has its difficulties, and in any case does not explain the use of the word in viii. 42.

1) Lidzbarski ZS i. 92 notes an even closer verbal correspondence with Is. xlix. 8, where for ימא דין עבדיהו פורקנא the Pesh. has ימא דין עבדיהו פורקנא.

2) This is strengthened by the fact that there are apparently no examples of its use earlier than the Qur'ān. Fleischer Kleinere Schriften II, 125 ff, who opposed the theory that it is a foreign word, is compelled to admit that it was probably a coinage of Muhammad himself.

3) So Grimme Mohammad, II, 73 thinks it means sections of a heavenly book and compares the Rabbinic פרקי אבות. But see Rudolph Abhängigkeit 39.

4) Rudolph Abhängigkeit 11: Hirschfeld Beiträge, 46.

Linguistically there is a closer equivalence in the Aram. פורקן, פורקן deliverance or redemption and Geiger 56 ff suggested this as the source of the Ar. word. He would see the primary meaning in viii. 29 - "He will grant you redemption and forgive your evil deeds", where the Targumic פורקא would fit exactly (c.f. Ps. iii. 9 etc). Nowhere, however, is פורקא used of revelation, and Geiger is forced to explain فرقان in the other passages, by assuming that Muhammad looked upon revelation as a means of deliverance from error.

Geiger's explanation has commended itself to many scholars,¹⁾ but Fraenkel Vocab. 23 in mentioning Geiger's theory, suggested the possibility of a derivation from Syr. ܦܪܩܢ, a suggestion which has been very fruitfully explored by later scholars.²⁾ Not only is ܦܪܩܢ the common word for salvation in the Peshitta and the ecclesiastical writers (P.Sm. 3295), but it is the normal form in the Christian-Palestinian dialect, and has passed into the religious vocabulary of Eth. as ቆርባን (Nöldeke-Schwally I. 34) and Armenian, as փրկել-ն ³⁾. It is of much wider use than the Rabbinic פורקא but as little does it refer to revelation, so even if we agree that the borrowing was from Syr. we still have the problem of the double, perhaps triple, meaning of the word in the Qur'ān.

Sprenger thought we might explain this by assuming the influence of the Ar. root فرق ⁴⁾ on the borrowed word. Schwally, however, has suggested that this is not necessary, as the word might well have had this double sense before Muhammad's time, under the influence of Christian or Jewish

1) Ullmann Der Koran (Bielefeld 1872) p 5: von Kremer Ideen 225: Sprenger Leben II 337 ff: Pautz Offenbarung 81.

2) Schwally ZDMG lii. 135: Knieschke Erlösungslehre des Koran (Berlin 1910) p.11. ff. See also Wellhausen ZDMG lxvii. 633: Massignon Lexique 52: Min-gana Syriac Influence 85.

3) Merx Chrestomathia Targumica, 264: Hübschmann ZDMG xlvii. 267: Arm. Gramm. i. 318.

4) Leben II. 339, "Wenn Mohammed Forkan auch aus dem Aramäischen entnommen hat, so schwebte ihm doch die arabische Etymologie vor". See also Rudolph Abhängigkeit 39: Bell Origin, 118: Nöldeke Sketches 38.

1)
 Messianic thought, and Lidzbarski ZS i. 91 points out that in Gnostic circles "Erlösung und Heil besonders durch Offenbarung vermittelt werden".
 2)
 There is the difficulty, however, that there seems to be no evidence of the use of the word earlier than the Qur'ān, and Bell Origin 118 ff rightly insists that we must associate the use of the word for revelation with Muḥammad himself. He links up the use of the word in the Qur'ān with the story of Moses, and thinks that as in the story of Moses the deliverance was associated with the giving of the Law, so Muḥammad conceived of his Furqān as associated with the revelation of the Qur'ān. Wensinck EI II, 120 would also attribute the use of the word in the sense of revelation to Muḥammad himself, but he thinks we have two distinct words used in the Qur'ān, one the Syr. ܦܪܩܢ meaning salvation or deliverance, and the other a genuine Arabic word meaning distinction and which Muḥammad used for revelation as that which makes a distinction between the true and the false.
 3)
 Finally Horovitz KU 77, would make a sort of combination of all these theories, taking the word as of Syr. origin, but influenced by the root ڤرق and also by the Heb. פֶּרֶק.

In any case it seems clear that ڤرقان is a word that Muḥammad himself borrowed to use as a technical term, and to whose meaning he gave his own interpretation, and the source of the borrowing was doubtless the vocabulary of the Aram. speaking Christians, whether or not the word was also influenced by Judaism.

نَزَّلَ

Occurs some twenty three times, c.f. vii. 62.

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- 1) Nöldeke-Schwally I, 34 - "in erster Linie und am wahrscheinlichsten unter Christen, in zweiter Linie in messianisch gerichteten jüdischen Kreisen".
 2) He refers for examples to Liechtenhan's Die Offenbarung im Gnosticismus, p. 123 ff: but as Rudolph, Abhängigkeit, 92 points out, this idea is not confined to Gnostic circles.
 3) Wensinck seems to have been unduly influenced by the theories of the native Commentators.

Ship.

It is used of shipping in general (xxx. 45: xlv. 11), of Noah's ark (vii. 62: x. 74) and of the ship from which Jonah was cast (xxxvii. 140).

The root فَلَكٌ means to have rounded breasts (Lane Lex. 2443), and from the same primitive Semitic root we get Ass pilakku, Heb. פִּלְקָה : Ar. فَلَكٌ all meaning the whirl of a spindle, and by another line of derivation Ar. فَلَكٌ : Eth. ፈለክ the celestial hemisphere. So the philologists as a rule endeavour to derive فَلَكٌ from this root, imagining it is so named from its rounded shape.¹⁾

The philologists, however, were somewhat troubled by the fact that it could be masc. fem. and plu. without change of form (LA. xii. 367), and there can be little doubt that the word is a borrowing. Vollers ZDMG l. 620: li. 300 claims that it is the Gk. ἐφόρκιον, which usually means a small boat towed after a ship,²⁾ but from the Periplus Maris Erythraei § 16³⁾ we gather that as used around the Red Sea it must have meant a vessel of considerable size. The borrowing was probably direct from the Gk. though⁴⁾ may be through an Aram. medium.

فيل

cv. 1.

Elephant.

The only occurrence of the word is in an early Sūra mentioning the Abyssinian campaign against Mecca under Abraha. Abraha's army was known as جيش الفيل because for the first time in Arab experience, African elephants had been used in an attack, and Muḥammad was doubtless using a

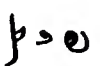
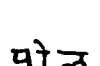

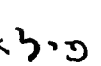

1) Rāghib Mufradāt 393, however, reverses this position and thinks the celestial sphere was called فَلَكٌ because it was like a boat.

2) Vide Athenaeus 208 F.

3) In Müller Geographi Graeci Minores, I. 271, c.f. Vollers ZDMG xlv. 325.

4) Freenkel Fremdw. 212: Halévy ZA II. 401, denies the derivation from ἐφόρκιον, claiming that in that case the Ar. word would have been فَلَن.

well known term when he referred to Abraha's army as أصحاب الفيل.

The word seems to be Iranian in origin.¹⁾ In Phlv. we find ²⁾  representing an old Iranian form which was borrowed on the one hand into Skt. ³⁾  and Arm. ⁴⁾ , and on the other into Ass. ⁵⁾ pīru: Aram.  : Syr. .

Some of the philologists endeavoured to find an Arabic derivation⁶⁾ for the word, but it is fairly clear that it was a borrowing either directly from Middle Persian, or through the Aram. (Horovitz KU 98) It occurs in the old poetry and therefore must have been an early borrowing.

Rossini JA xi^e Sér. vol. xviii. 31, after pointing out the difficulty of believing that elephants could have made the journey between Yemen and Mecca, thinks that oral tradition among the Arabs confused the expedition of Abraha with an earlier one under the chieftain Afilas whose name ΑΦΙΛΑΣ occurs on coins of the end of the 3rd century A.D. as an Ethiopian conqueror of S. Arabia. On this theory الفيل in the Qur'ān would be a corrupted representation of أفيل.


قاروق

xxviii. 76,79: xxix. 38: xl. 25.

Qorah.

As Geiger 153 has shown the Qur'ānic account of Qorah is based on the Rabbinic legends, and we might assume that the word is derived from the Heb. קרח. The dropping of the final guttural, however, makes this a little difficult. The final guttural, as a matter of fact, is missing in the Gk. Κορ' and Eth. ቀሬ, but neither of these help us with the Ar. form. Hirschfeld New Researches 13 n made the suggestion that

1) Hommel Säugethiere, 24.

2) PPG1. 187: West Glossary 112, whence in Mod. Pers. it is .

3) Vox apud Indos barbara - Vullers Lex.i. 402 as against Hommel, 324 ff.

4) Hübschmann Arm. Gramm. i. 225.

5) Vollers ZDMG, 1. 652.

6) E.g. Sibawaih in Sihāh.

هو, is due to a misreading of קרו as קרין, a mistake which is very possible in Hebrew script, but it is fairly certain that Muhammad's information came from oral sources, and it is difficult to believe that anyone sufficiently acquainted with Heb. or Aram. to be able to read him the story would have made such a blunder. There is a Mandaean form קרין¹⁾ which Horovitz KU 131 quotes, but there can be no certainty that this influenced the Qur'ānic form, and it seems best to look on it as a rhyming formation to parallel هو, (Sycz Eigennamen, 43), though whether from the Heb. קרו²⁾ or from a Christian form without the guttural, it is impossible to say.

قُدُس

ii. 81,254: v. 109: xvi. 104.

Purity, sanctity.

We also find القدوس an epithet for God lix. 23: lxii. 1: قُدُس to bless, sanctify, ii. 28: مُقَدَّس and مُقَدَّسَة holy, sacred, v. 24: xx. 12: lxxix. 16.

The root is common Semitic and would seem to have meant primitively to withdraw, separate,³⁾ and some of the philologists would derive the meaning of the Qur'ānic words from this sense - c.f. Baid. on ii. 28. It has long been recognized, however, that as a technical religious term, this sense is a N. Semitic development, and occurs only as a borrowed sense of the root in S. Semitic.⁴⁾ Thus Eth. ቀደስ in the sense of holy, i.e. ቀደስ, is a borrowing from Aram. as Nöldeke Neue Beiträge 35, shows, and there can be little doubt that Fraenkel Vocab. 20: Fremdw. 57, is correct in tracing the Ar. word to a similar source. Hirschfeld Beiträge 39 ff. thinks the Ar. use developed under Jewish influence, but the Qur'ānic use⁵⁾ is more satisfactorily explained from Christian Aram. particularly the

1) Brandt, Mandäische Schriften, 149.

2) The foreign origin of the word was recognized by some of the Muslim authorities, c.f. Sibawaih in Siddiqi 20.

3) Baudissin Studien, ii. 19 ff, and Robertson Smith, Relig. of the Sem. 15

4) Which is fatal to Grimme's theory of S. Arab. origin ZA xxvi. 166.

5) Fraenkel Vocab. 24: Pautz Off. 36: Mingana Syr. Infl. 85,86.

قُرْآن from روح القدس.

قُرْآن

Occurs some seventy times, e.g. ii. 181: v. 101: vi. 19.

A reading from Scripture.

The root ق ر أ in the sense of proclaim, call, recite, does not occur in Ass. nor in S. Semitic as represented by the S. Arabian and Eth., which leads one to suspect that قُرْآن is a borrowing from the Canaanite-¹⁾ Aramaic area. The root is found in Heb. and Phoen. but it is most widely used in the Aram. dialects, being found both in the O. Aram. and the Egyptian Aram. and in the Nab. and Palmy. inscriptions, as well as in Jewish Aram. and Syriac.

The verb قَرَأَ is used fairly often in the Qur'ān, and with four exceptions, always in reference to Muhammad's own revelation. Of these exceptions in two cases (x. 94: xvii. 95) it is used of other Scriptures, and in two cases (xvii. 73: lxix. 19) of the Books of Fate men will have given them on the Day of Judgment. Thus it is clear that the word is used technically in connection with Heavenly Books.²⁾ The sense of قَرَأَ also is recite or proclaim, that of read only came later.³⁾

The usual theory is that قُرْآن is a verbal noun from this قَرَأَ . It is not found earlier than the Qur'ān, so the earlier group of Western scholars were inclined to think that Muhammad himself formed the word from the borrowed root.⁴⁾ There is some difficulty about this, however. In the first place the form is curious, and some of the early philologists such as Qatāda and Abū 'Ubaida derived it from قَرَنَ to bring together, basing

1) Nöldeke-Schwally I 33: Wellhausen ZDMG lxvii. 634.

2) Nöldeke-Schwally I 82: "Vielmehr wird قَرَأَ im Qorane überall vom murmeln oder leirnden Hersagen heiliger Texte gebraucht".

3) Vide Hurgronje RHR xxx. 62, 155: Dyroff in MVAG xxii. 178 ff: Nöldeke-Schwally I 81: and Pedersen Der Islam v. 113.

4) Von Kremer Ideen 224, 225.

1) their argument on lxxv. 17. Others, Suyūṭī tells us were unsatisfied with both these derivations, and said it had no root, being a special name for 2) the Arab's Holy Book, like Taurah for the Jews or Injil for the Christians. It thus looks as though the word is not native, but an importation into the language.

Marraccio 53 looked for a Jewish origin, suggesting that it was formed under the influence of the Heb. קָרָא in its late sense of reading, as in Neh. viii. 8 and frequently in the Rabbinic writings. Geiger 59 supports this view, and Nöldeke in 1860, though inclining to the view that it was a formation from قَرَأ yet thought that it was influenced by the use of קָרָא. The tendency of more recent scholarship, however, has been to derive it from the Syr. ܩܪܝܢܐ which means "the Reading" in the special sense of Scripture lesson. In Syriac Bibles it is used in the titles for the Church lessons, and the Lectionary itself is called ܩܪܝܢܐܬܐ. This is precisely the sense we need to illustrate the Qur'ānic usage of the word for portions of Scripture, and there can be little doubt that the word came to Muḥammad from Christian sources. 3)

قُرْبَانٌ

4) iii. 179: v. 30.

A sacrifice, or gift offered to God.

Both passages have reference to O.T. events, the former to the contest between Elijah and the priests of Baal, and the latter to the offerings of Cain and Abel.

The Muslim authorities take the word as genuine Arabic, a form قُرْبَانٌ from قَرَب to draw near (Rāghib, Mufradāt, 408). Undoubtedly it is

1) Jawharī sub. voc.: Suyūṭī Itq. 118, 119.

2) Suyūṭī Itq. 118 and LA i. 124.

3) Horowitz Der Islam, xiii. 66 ff and KU 74: Buhl, HI, II. 1063: Wellhausen ZDMG lxvii. 634: Nöldeke-Schwally I. 33, 34: Mingana Syriac Influence 88: Massignon Lexique 52.

4) In xlvi. 27 it means "favourites of a Prince" and not sacrifice.

derived from a root קרַב to draw near, approach, but in the sense of oblation it is an Aram. development, and borrowed thence into the other languages. In O. Aram. we find קרבן in this sense, and the Targumic קרבנא : Syr. ܩܪܒܢܐ are of very common use. From the Aram. it was borrowed into Eth. ቅርብ (Nöldeke, Neue Beiträge 37), and the 𐩧𐩣𐩪𐩠 of the S. Arabian inscriptions is doubtless of the same origin.

Hirschfeld Beiträge 88, would derive the Ar. word from the Heb.²⁾ but Sprenger Leben I. 108 had already indicated that it was more likely from the Aram. and the probabilities seem to point to its being from the Syr.³⁾ but an early borrowing as it occurs in the early literature.

قُرطاس

vi. 7, 91.
4)
Parchment.

In both passages the reference is to the material on which the Divine revelations were written down.

The Muslim authorities make little effort to explain the word,⁵⁾ and some recognized it to be a foreign word, a fact which indeed is apparent from the uncertainty that existed as to its spelling.⁶⁾ It was evidently an early borrowing, for it occurs in the old poetry, and probably came to the Arabs from their more cultured Northern neighbours. Von Kremer suggested that it was from the Gk. χάρτα,⁷⁾ but Sachau and Fraenkel are nearer the mark in thinking that χάρτης is the form behind قُرطاس,⁸⁾ especial-⁹⁾

1) ZDMG xxx. 672. The verb 𐩧𐩣𐩪𐩠 means to approach a woman sexually.

2) So Fraenkel Vocab. 20.

3) Schwally Idioticon 84: Mingana, Syriac Influence, 85: Wensinck EI, II. 1129. See Cheikhō Naṣrāniya 209 for early examples of the use of the word. 4) Mingana, Woodbrooke Studies II. 21, thinks that it means papy-

5) Jawālīqī Mu'arrab 125: Suyūṭī Itq. 323: Khafājī 159. (rus.

6) LA viii. 54 notes: قُرطاس, قُرطس, قُرطس, قُرطاس.

7) Kulturgeschichte des Orients, ii. 305.

8) Notes to the Mu'arrab p 57 and 125.

9) Fremdw. 245 c.f. also Vollers ZDMG 1. 617, 624: li. 301.

ly as this form is found also in the Arm. քաղտես.

It is not likely that the word came directly from the Gk. and Fraenkel Fremdw. 245 thought that it came through the Aram. ܩܪܝܫܐ²⁾ meaning a paper or document, as in Levit. Rabba. s 34. Mingana Syriac Influence 89 prefers to derive it through the Syr. ܩܪܝܫܐ, which occurs beside ܩܪܝܫܐ the source of the Eth. ከርያስ. It is really impossible to decide, though the fact that Ṭarafa in his Mu'allāqa seems to look on قرطاس as something peculiarly Syrian, may count in favour of Mingana's claim.

قُرَيْشٌ

cvi. 1.

Quraish.

The philologists differ considerably among themselves over the origin of the name of this tribe. The popular etymology was that they were so called from their trading and profiting - c.f. Zam. من التجارة, والتقريب and Ibn Hishām 60. Others derived it from a verb قَرَشَ to gather together, holding that they were so called from their gathering or assembling at Mecca, c.f. LA viii. 226: Yāqūt mu'jam iv. 79. Another theory derived the name from a tribal ancestor Quraish b. Makhlad, but as it does not explain this name it does not help us much.³⁾

The most satisfactory theory is that which derives the word from قُرَشٌ⁴⁾ a shark, c.f. Zam. and LA viii. 226. This is scoffed at by Yāqūt, but is accepted by Ṭabarī and Damīrī,⁵⁾ and it may well have been a totemistic tribal name. Nöldeke Beiträge 87 accepts this قُرَشٌ theory, and links the word with the Aram. ܩܪܝܫܐ which occurs in the Talmud, Baba bathra 74^a

1) Hübschmann ZDMG xlv. 253.

2) In vocab. 17 he suggests ܩܪܝܫܐ, on which see Levy wörterbuch II, 398

3) From a statement in the Chronicles of Mecca ii, 133 (ed. Wüstenfeld) we would gather that some thought the name was formed quite arbitrarily from three letters of the alphabet.

4) Or sword-fish (Margoliouth Mohammed, 9). Ibn Faqīh (ed. de Goeje p 290 describes it as سكة اعظم من التنين.

5) Ṭabarī Annales i. 1104: Damīrī Hayawān ii. 291 ff.

قسماً

Justice, equity.

The root ܡܫܦ is widely used in Aram. but elsewhere apparently as a loan word. Thus ܡܫܦܬܐ, ܡܫܦܬܐ like Syr. ܡܫܦܬܐ, means truth, right: Mand. ܡܫܦ is to be true and Palm. ܡܫܦ to succeed, while in the Christian Palestinian dialect we find ܡܫܦ true.⁶⁾ The Heb. ܡܫܦ is an Aramaising as Toy pointed out in his Commentary on Proverbs, and Fraenkel is doubtless correct in taking the Ar. ܡܫܦ as also of Aram., probably of

6) Schwally Idioticon 86: Schulthess Lex. 185.

1)
Christian Aram. origin.

قسطاس

xvii. 37: xxvi. 182.

A balance.

There was practical agreement among the early authorities that the word means primarily a balance, and then metaphorically justice, c.f. Rā-ghib Mufradāt 413: LA viii. 59. It was also very generally recognized as a loan word. Some considered it as a genuine Arabic word, a variant of ²⁾ قسط, but the weight of the authorities as we see from Suyūṭī Itq. 323: Muzhir i. 130: Jawālīqī Mu'arrab 114: Tha'ālabī Fiqh 318 and Sijistānī ³⁾ 257, was in favour of its being taken as a borrowing from Gk. Its foreign ⁴⁾ nature is indeed indicated by the variety of spellings we find.

It was evidently an early borrowing for we find it in verses of 'Adī b. Zaid, an-Nābigha, ⁵⁾ etc. but the origin of the word is not easy to settle. Sachau in his notes to the Mu'arrab, p 51 quotes Fleischer as ⁶⁾ suggesting that it goes back to the Lat. constans as used of the libra. Fraenkel Fremdw. 281 suggests a hypothetical *κούστως as a possible origin and in WZKM vi. 261 would interpret it from ζυγοστάσια. Vullers Lex. ii. 725 thought that it was probably a mangling of the Gk. ζῶγος a yoke, and Dvořák Fremdw. 77 ff. would derive it from ξέστης from the Lat. sextarius used as a measure of fluid and dry materials.

All these theories seem to be under the influence of the theory

1) Fremdw. 205: Nöldeke SBAW Berlin, (1882), liv. 5 thinks the noun is an Arabicizing of قسط, but Dvořák Fremdw. 76,78 would regard it as an Ar. word taken as foreign through its similarity in sound with قسطاس.

2) See Zam. on xxvi. 182, and the remarks in TA. iv. 218.

3) See also Suyūṭī Muzhir i. 137: Ibn Qutaiba AK 527: Khafājī 156: Suyūṭī Mutaw. 49.

4) Jawālīqī notes قسطاس : قسطالى : قسطار : to which we may add from TA. قسطاس and قسطالى.

6) On which see Fraenkel Fremdw. 198. It was rejected by Nöldeke, but defended by Ginzburg in Zapiski VIII. 145 ff.

5) Fraenkel WZKM vi. 258, however, thinks the verse attributed to an-Nābigha is under Qur'ānic influence.

of the philologists that the word is of Greek origin. It would seem much more hopeful to start from the Aram. ܠܡܕܢܐ : ܠܡܕܢܐ : ܠܡܕܢܐ meaning measure or the Syr. ܠܡܕܢܐ . The final ܢ here, however, presents a difficulty, and Vollers ¹⁾ ZDMG l. 633 suggests that it is from the Gk. δικάστης a judge, which in Syr. is ܠܡܕܢܐ (BB in P.Sm. 891) and with the ܢ taken as the genitive particle, would give us ܠܡܕܢܐ . This, influenced by the similar ܠܡܕܢܐ also = δικάστης would give us قسطنس . This is very ingenious and may be true, but Mingana Syriac Influence 89 thinks it simpler to take it from ܠܡܕܢܐ representing ξίστης in some form in which the final ܐ had survived.

قسيسون

v. 85.

Priests.

From the passage it is clear that it refers to Christian teachers and though one would not care to press the point, its occurrence alongside ܡܡܢܐ may indicate that it referred to the secular clergy as distinct from the monks.

It was generally considered by the philologists as a genuine Arabic word derived from قَسَّ ²⁾ to seek after or pursue a thing, so that a قسيس is so called "because he follows the Book and its precepts", Sijistānī 259. Obviously the word is the Syr. ܠܡܕܢܐ = πρεσβύτερος, as has been generally recognized by Western scholars. ³⁾ This word could hardly fail to be known to any Arab tribes which came into contact with the Christians of the North and East, and as a matter of fact both forms of the word were borrowed into Arabic, قسيس (c.f. Aram. ܠܡܕܢܐ) as قس , and ܠܡܕܢܐ as قسيس ,

1) See also l. 620: li. 301, 323.

2) But see Jawālīqī Mu'arrab, 39.

3) Geiger 51: Fleischer, Kleinere Schriften, II. 118: Freytag Lex. sub. voc.: Fraenkel Vocab. 24: Fremdw. 275: Rudolph Abhängigkeit, 7: Horowitz KU. 64: Mingana, Syriac Influence, 85.

while the Ḥadīth لا يغير قسي من قسيية shows that they were not unacquainted with the abstract noun, قسيية.

We meet with the word in the early poetry,¹⁾ which shows it must have been an early borrowing, and as a matter of fact it occurs as a borrowing both in Eth. ቀሲስ²⁾ and in the S. Arabian inscriptions, e.g. Glaser 618, 66 - 41 xṣṣṣṣ xṣṣṣṣ ṣṣṣṣ³⁾, on the ground of which Grimme ZA xxvi. 162 would take the word to be from a S. Arabian source.

قَصْرٌ

vii. 72: xxii. 44: xxv. 11: \xxxvii. 32.

A castle.

The word has no verbal root in Arabic, and was noted by Guidi Della Sede, 16, as a borrowing. Fraenkel Vocab. 14 is doubtless correct⁴⁾ in deriving it from Lat. castrum, through Gk. κάστρον and Aram. ܟܥܪܐ. The word occurs not infrequently in the early poetry, and is probably to be considered as one of the words which came into Syria and Palestine with the Roman armies of occupation.⁵⁾

قَطٌّ

xxxviii. 15.

A judge's sentence.

In general the opinion of the Commentators is that قَطٌّ means some sort of writing, c.f. Bagh. in loco and Rāghib Mufradāt 417. Some, however recognized it as a foreign word, for Suyūṭī Itq. 323 quotes authority for its meaning book in Nabataean.

Halévy suggested that it was to be derived from Ass. Kithu, but

1) C.f. Aghani xiii. 47, 170: xvi. 45.

2) Nöldeke Neue Beiträge, 37: Pautz Offenbarung 136 n.

3) C.f. LVAG vi. (1897) p 34, and on it Praetorius in ZDMG liii, 21.

4) That ܟܥܪܐ as used in the Mishna and Jerusalem Talmud is but a form of ܟܥܪܐ, which like قَطٌّ was derived directly from κάστρον has been shown by Nöldeke ZDMG xxix. 423.

5) Fraenkel Fremdw. 234: Vollers ZDMG l. 614: li. 316.

this is hardly likely. Fraenkel Fremdw. 249 agrees with Suyūṭī's authorities in taking it from Aram. In the Mishna בא means an official document, though later it was specialized in the meaning of "bill of divorce." So בא and בא both mean writing and document, and Levy Wörterbuch I. 322 suggests they may be originally from Gk. ἀπόγραφον. Syr. ܒܐ became specialized in the meaning of haereditas and is not so likely an origin. If a borrowing, it must have been early for several examples occur in the old poetry.¹⁾

قَطْرَان

xiv. 51.

Pitch.

This curious word occurs only in a passage descriptive of the torments of the wicked on the Last Day, where the pronunciation of the Readers varied between قَطْرَان : قَطْرَان, and قَطْرَان. This last reading is supported by the early poetry and is doubtless the most primitive.²⁾

Zam. tells us that it was an exudation from the Ubna tree used for smearing mangy camels, but from the discussion in LA vi. 417 we learn that the philologists were not happy about the word, and we have an interesting Tradition that Ibn 'Abbās knew not what to make of it, and wanted to read قَطْرَان³⁾, which would make it mean "red hot brass", and link it with the قَطْر of xviii. 95 and xxxiv. 11.

The truth seems to be that it is the Aram. ܩܬܪܐܢ : Syr. ܩܬܪܐܢ meaning in pitch, which though not a very common word is an early one. Some confusion of ܩ and ܦ must have occurred when the word was borrowed, but it is interesting that the primitive form قَطْرَان⁴⁾ of the poets preserved exactly the vowelings of the Aram.

1) C.f. the verse of Al-A'shā in Jawharī s.v. قطط, where Cheikho Naṣrāniya, 222, thinks that by قطط al-A'shā means the Gospel.

2) Vide Tab. on the verse.

3) Baid. gives this as the reading of Ya'qūb.

4) C.f. Fraenkel Fremdw. 150.

قفل

xlvi. 26.

A lock.

Only in the plu. ¹⁾أقفال, where Jawālīqī Mu'arrab 125, says it is a borrowing from Persian.

²⁾The verb قفل is denominative and the word obviously cannot be derived from an Ar. root. It is probably the Aram. קִפְלָא a fetter or Syr. ܩܦܠܐ which translates the Gk. κάδρα, and would have been an early borrowing.

قلم

iii. 39: xxxi. 26: lxviii. 1: xcvi. 4.

Pen, - or the reed from which pens were made.

It means a pen in all the passages save iii. 39 where it refers to the reeds which were cast to decide who should have care of the maiden Maryam, and where the أقلام of course, stands for the ῥάβδου of the Protev. ³⁾Jacobi. ix.

The native authorities take the word from قلم to cut, c.f. LA. xv. 392, but this is only folk-etymology for the word is the Gk. κάλαμος ⁴⁾a reed and then a pen, though coming through some Semitic form. κάλαμος was borrowed into Aram. where we find ܩܠܡ, Syr. ܩܠܡ, but it was from the Eth. ቀለም as Nöldeke Neue Beiträge 50 has shown, that the word came into Arabic.

قميص

xii. 18-28, 93.

Shirt.

1) So Suyūṭī Itq. 323. Jawālīqī is probably referring to the Pers. کوفال

2) Fraenkel Fremdw. 16.

3) In Tischendorf Evangelia Apocrypha, 1876. p. 18.

4) κάλαμος is a good Indo-European word, as is evident from the Skt. ka-
lama, Norse halmr: Slav. slama, c.f. Boissacq 397.

It is curious that the word occurs only in the Joseph story.

The authorities usually take it as an Arabic word, though Suyūṭī Muzhir i. 135 quotes al-Aṣma'ī to the effect that some held it was of Persian origin.

It is clear that it cannot have an Ar. derivation, and the underlying word is doubtless the Gk. καμίσιον. This καμίσιον has been taken as a borrowing from Semitic, but as Boissacq 403 shows in his note on κάμμαρος¹⁾ it is genuine Indo-European. The Gk. καμίσιον passed into Syr. as ܩܡܝܣܝܐ and Eth. ቀግስ which is used in Josippon 343 for a tunic or shirt, and is²⁾ in all probability the source of the Ar. word. It must have been an early borrowing for we find it not infrequently in the old poetry.

قنطار

iii. 12,68: iv. 24.

Qintār - a measure.

It was recognized by the philologists as of foreign origin, and though some like Sībawaih held to an Arabic origin, Abū 'Ubaida (LA vi. 432)³⁾ expressly states that the Arabs did not know the meaning of the word. Some said it was a Berber word (Suyūṭī Itq. 323), others that it was Syriac (as-Suddī in Mukhaṣṣas xii. 266) but the majority were in favour of its being Greek (Tha'ālibī Fiqh 318, Suyūṭī Muzhir i. 134).

Undoubtedly it is the Gk. κατηνάριον which represents the Lat. centenarium, and passed into Aram. as ܩܢܬܐܪܐ, Syr. ܩܢܬܐܪܐ. It was from the Aram. as Fraenkel Vocab. 13, Fremdw. 203 shows, that the word came in-⁴⁾ to Arabic, and in all probability from the shortened Syr. form ܩܢܬܐܪܐ.

1) See Fraenkel Fremdw. 45.

2) Vollers ZDMG li. 311 thinks that the Ar. came from the Lat. camisia, but this is hardly likely.

3) This is evident from the variety of opinions on its meaning collected by Ibn Sīda in the Mukhaṣṣas xii. 266., and Ibn al-Athīr in Mihāya III 313.

4) Mingana Syriac Influence 89: Vollers, ZDMG li. 316.

قِيَامَةٌ

Occurs some seventy times, c.f. ii. 79.

Resurrection.

It occurs only in the expression يوم القيامة which is a technical eschatological term for the Last Day.

The Muslim authorities naturally relate it to the root قام to stand or rise, but it has been pointed out many times, that as an eschatological term it has been borrowed from Christian Aramaic.¹⁾ In the Edessene Syriac we find ܩܡܬܐ commonly used, but it is in the Christian Palestinian dialect where it translates ἀνάστασις (Schwally Idioticon 82) that we find ܩܡܬܐ which provides us with exactly the form we want.

قِيُومٌ

ii. 256: iii. 1: xx. 110.

Self subsisting.

It occurs only in the phrase الحى القيوم used of Allah.

The Commentators are unanimous that the meaning is القائم الدائم - Tab., Baid. and Sijistānī 250, but they were in difficulties over the form, and there are variants قيام, قيم and قائم. Their trouble in explaining the form is well illustrated by 'Ukbarī Imlā I. 70, for the only possibility is to take it as on the measure فَيُعْوَل and we have reason to suspect all words of this form. It is not strange, therefore, in spite of its obvious connection with قام, to find that some of the authorities took it²⁾ as a borrowed word from the Syriac.

Hirschfeld Beiträge 38 would derive it from Heb. and certainly³⁾ קיום is used in connection with חיים in Jewish texts of the oldest period,

1) C.f. Pautz Offenbarung 165 n. 1: Mingana, op.cit. 85.

2) Suyūṭī Itq. 324: Mutaw. 54.

3) Fraenkel Vocab. 23: Földeke-Schwally I. 184 n: and see Sprenger Leben II. 204 n.

but כַּסֵּי is also commonly used in the same sense and we cannot absolutely rule out a Syr. origin for the word.

כַּסֵּי

xxxvii. 44: lii. 23: lvi. 18: lxxvi. 5,17: lxxviii. 34.

Cup.

It is found only in early passages in descriptions of the pleasures of Paradise.

This is not a S. Semitic word, as it is entirely lacking in Eth. and without a root and of uncertain plu. in Arabic. There can thus be little doubt of its Aram. origin.¹⁾

The Heb. word is כֶּסֶס , and in Aram. כֶּסֶס : כֶּסֶס , and כֶּסֶס (c.f. Ar. كُورُ), and Syr. כֶּסֶס . As the Syr. כֶּסֶס seems to be the source of the Pers. کاسه²⁾ we may take it as most probable that the Ar. also was borrowed at an early period from the same source.³⁾

כַּפּוּר

lxxvi. 5.

Camphor.

The verse is an early one descriptive of the joys of Paradise, where the Commentators were uncertain whether כַּפּוּר was the name of the fountain from which the Blessed drink, or the material used to temper the drink, - c.f. Tab. and Baid. on the verse.

It is usually taken as an Arabic word (LA. vi. 465), but the variety of spellings - کافور , قافور , قفّور and قفّور would suggest otherwise, and several of the early authorities noted it as a loan word from Persian.⁴⁾

1) Fraenkel Fremdw. 171. D.H. Müller, however, WZKM i. 27 thinks that the medial Hamza proves it to be genuine Arabic.

2) Addai Shir 131. The Persian Lexicons, take this to be the source of the Ar. word, c.f. Vullers Lex. ii. 769 کاسی معرب کاسه است.

3) It occurs in the early poets, e.g. Al-A'shā and 'Alqama.

4) Suyūṭī Itq. 324: Jawālīqī Mu'arrab 129: Khafājī, 170: Tha'alībī Fiqh 318.

The ultimate source is probably to be found in the Munda dialects of India, whence it passed into Dravidian, e.g. Tamil கம்புரம் , Malayalam കമ്പുര , and into Skt. कम्पुः . It passed also into Iranian, where we find Phlv. 𐭪𐭣𐭥𐭥𐭥 ¹⁾ kāpūr which gives the Mod. Pers. کافور ²⁾ and Arm. քափուր . and into Aram. for we find Syr. ܕܡܝܪ ³⁾ and Mand. ܕܡܝܪ ⁴⁾ . It is very probable that the Syr. like the Gk. καφουρά is from the Iranian, and Addai Shir 136 would make the Ar. also a borrowing from the Persians, but the probabilities are that it, like the Eth. ክፋር , is to be taken as from the Syr. ⁵⁾ We find the word in the early poetry, e.g. in al-Aʿshā, ⁶⁾ but the story told by Balādhurī (ed. de Goeje 264) that the Arab soldiers who conquered Madāin found stores of camphor there and took it for salt, would seem to show that the article was not widely known in Arabia.

كَمِيْنُ

lii. 29: lxix. 42.

A soothsayer.

It occurs only in the early Meccan period and in a depreciatory sense, for Muḥammad rejects with some asperity the idea that in giving forth his revelations he was on a level with the كَهَنَة . This shows that the word was pre-Islamic, and it seems that the Arabic كَمِيْن was the equivalent of the Gk. μῦν or the Lat. vates, he was a Seer rather than a Prophet. ⁷⁾

The Muslim authorities naturally take it from كَمِيْن , but this verb seems denominative. The Heb. word is כֹּהֵן and means priest, as in Phon.

1) Justi Glossary to Bundahesh, 201. The Persian Lexicons, e.g. BQ 691, note that camphor came to them from India.

2) Hübschmann Arm. Gramm. i. 257.

3) Also ܕܡܝܪ , ܕܡܝܪ and ܕܡܝܪ , P.Sm. 3688, 3689.

4) Nöldeke Mand. Gramm. 112.

5) Fraenkel Vocab. 11: Fremdw. 147.

6) Geyer Zwei Gedichte, I. 61.

7) LA xvii. 244, Wellhausen, Reste, 134: Goldziher Abhandlungen I. 18 ff 107 ff: Sprenger Leben I. 255.

and from the Heb. came the Aram. כְּתָב : Syr. ܟܬܒ¹⁾. That the Arabic word also was borrowed directly from the Heb. is not likely. Pautz Offenbarung 175 n 2 has a theory that it came by way of the Eth. ክህን, but like this word itself and the Arm. քահանայ²⁾ it is more likely to have come from the Aram.³⁾ As a matter of fact it occurs not infrequently in the Sinaitic inscriptions from N. Arabia,⁴⁾ where we find כְּתָב and the fem. כְּתָבָה, and actually in No 550 כְּתָב עֵזָא, i.e. the priest of al-'Uzzā, so that as Nöldeke Neue Beiträge, 36 n insists, we have clear evidence that it came into use in N. Arabia from some Aram. source long before Islam.

The analogy of the inscriptions would lead us to conclude that the primitive sense in Arabic was priest, and that of soothsayer a later development, in spite of Fisher's claim that soothsayer is the original sense.⁵⁾

كَتَبَ

Of frequent occurrence,

To write.

Besides the verb we should note the derived forms in the Qur'ān - اِكْتُبْ to cause to be written, مَكْتُوب written: كَاتِب one who writes, كُتِبَ (plu. كُتِبَ) a book, كَاتَبَ to write a contract of manumission.

The word appears to be a N. Semitic development and found only as a borrowed term in S. Semitic. Heb. כָּתַב : Aram. ܟܬܒ : Syr. ܟܬܒ : Nab. כְּתַב and Phon. כְּתַב all mean to write, and with them Buhl compares Ar. كَب to draw or sew together.⁶⁾

The borrowing was doubtless from Aram. and Fraenkel Fremdw. 249⁷⁾

1) G. B. Gray, Sacrifice in the Old Testament p 183.

2) Hübschmann Arm. Gramm. i. 318: ZDMG. xlv. 252.

3) Cheikho Naṣrāniya 200: Mingana Syriac Influence, 85.

4) Euting Sinaitische Inschriften, Nos. 550, 249, 348 and 223.

5) EI sub. voc. Fisher also claims that the word is Arabic and not a borrowed term.

6) Vide Fleischer in ZDMG, xxvii. 427 n. From this we have كَيْتَبَة squadron.

7) BDB 507: Müller WZKM i. 29: Horovitz KU 67.

thinks that the borrowed word was کتاب, which like Eth. ܡܬܢ came from Aram. ܡܬܢ, Syr. ܡܬܢ, and that then the verb and other forms developed from this. The borrowing would seem to have taken place at al-Hira, whence¹⁾ the art of writing spread among the Arabs.

ܡܬܢ

ii. 256: xxxviii. 33.

Throne.

It has no verbal root, though some have endeavoured to connect it with ܡܬܢ c.f. Rāghib Mufradāt, 441, but this is hardly possible.

Fraenkel Vocab. 22 noted that it was a borrowing from the Aram.²⁾ In the Zenjirli inscription we find ܡܬܢ, which is connected with Ass. kussū, Heb. ܡܬܢ, but the commoner form is ܡܬܢ, Syr. ܡܬܢ or ܡܬܢ. This gives us precisely the form we want, but whether the word was from Jewish sources as Hirschfeld Beiträge 88 claims, or from Christian as Schwally ZDMG, liii. 197 holds, it is quite impossible to decide.³⁾

ܡܬܢ

Used very frequently.

To deny the grace or existence of God: then - to be an unbeliever.

In its various forms it is of common use in the Qur'ān, and the root is undoubtedly Arabic, but as a technical religious term it has been influenced by outside usage.

The primitive sense of ܡܬܢ to cover or conceal, corresponds with the Aram. ܡܬܢ : Syr. ܡܬܢ, and a derivative of this primitive sense occurs in the Qur'ān lvii. 19 in the word ܡܬܢ husbandmen, i.e. "they who cover the seed". The form ܡܬܢ, however, corresponds with the Heb. ܡܬܢ, Aram. ܡܬܢ, and means to cover in the sense of atone. In this sense it is

1) Vide Krenkow in EI. ii. 1044.

2) D.H. Müller Inschriften von Sendschirli, 58,44: C.f. Cook Glossary 66

3) C.f. Nöldeke Mand.Gramm. 128: Rudolph Abhängigkeit, 12.

used with عى and Suyūtī Itq 324, Mutaw. 56, tells us that some early authorities noted this كفر عنهم as derived from Heb. or Nabataean. The commoner use, however, is with ب in the sense of to deny the existence or goodness of God, and this use with ب is characteristic of Syriac.

Hirschfeld Beiträge 90: Horovitz KU 60, would have the dominant influence on the Arabic in this connection from the Jewish community, and Pautz Offenbarung 159 n. Mingana Syriac Influence 86, stand for a Christian source. Again it is really impossible to decide.

كنز

xi. 15: xviii. 81: xxv. 9: xxvi. 58: xxviii. 76.

Treasure.

The denominative verb كنز to treasure up is also found in ix. 34, 35.

Some of the Muslim authorities take it as genuine Arabic and derive it from كنز, but it was well known to the early philologists that it was a foreign word and it is noted as such by Jawālīqī Mu'arrab 133: Thā'ālibī Fih 317: Khafājī 170, all of whom give it as Persian كنج, meaning of course كنج which BQ 797 defines as زر و کوهی که در زیر زمین دفن کنند -

That it was originally Iranian is certain. Phlv. گنج ganja¹⁾ means treasury, and the word has been widely borrowed, c.f. Skt. गज्ज :
Arm. ԳՆՋ : ganja Gk. γάντζα, and in the Semitic family, c.f. ܡܢܝܬܐ of²⁾
Esth. iii. 9: Aram. ܡܢܝܬܐ, ܡܢܝܬܐ, and ܡܢܝܬܐ : Syr. ܡܢܝܬܐ and Mand. ܡܢܝܬܐ all³⁾
meaning treasury. The direct borrowing of all these from Middle Persian⁴⁾
seems clear from the fact that the Phlv. گنج‌دار ganjōbār⁵⁾ for the treasurer

1) West Glossary 274: PPG1. 112. Lagarde Arm. Stud. § 453 thinks that it is an old Median word which passed later into Iranian and thence to India, c.f. also his GA. 27.

2) ~~Vollers ZDM~~ 1. 613, 647. Hübschmann Arm. Gramm. i. 126.

3) Levy Wörterbuch I. 316, however, thinks that ܡܢܝܬܐ and ܡܢܝܬܐ are from ܡܢܝܬܐ

4) Nöldeke, Mand. Gramm. 51.

(to hide.)

5) PPG1. 119. It is the Pers. گنج‌دار.

is also common to them all, c.f. Skt. गज्जः : Arm. գառնաւոր (Gk. γασφύλαξ)
 Heb. גזר , Syr. ܓܙܪܐ and Aram. ܓܙܪܐ.

It is most probable that the word came direct from Middle Persian into Arabic,¹⁾ though ; for ܓ might point to Aram. influence on the word. The word must have been borrowed long before Muḥammad's time, though it occurs but rarely in the old poetry.

كُؤْبُ

xliii. 71: lvi. 18: lxxvi. 15: lxxxviii. 14.

A goblet.

It occurs only in early Sūras in descriptions of the pleasures of Paradise, and was recognized by some of the early authorities as a Nabataean word, c.f. Suyūṭī Itq. 319: Mutaw. 60.²⁾ Some, of course, endeavoured to derive it from كَب , but this is obviously denominative (TA. I. 464: LA i. 225).

The word is commonly used in the early poetry, c.f. 'Adī ix. 3: al-A'shā (Geyer Zwei Gedichte I, 56) 'Abdā b. at-Ṭabīb etc. and seems to have been an early loan word from Aram. as Horovitz Paradies 11 has noted though Aram. ܕܝܠܐ : Syr. ܕܝܠܐ both seem to be from the Byzantine κύπε (Lat. cupa, c.f. Fraenkel Vocab. 25) from the older Gk. κύμβα.⁴⁾

كَيْلُ

vi. 153: vii. 83: xii. 59, 65, 88: xvii. 37: xxvi. 181.

A measure.

The philologists insist that it means a measure of food stuffs (Rāghib Mufradāt 460), but in the Qur'ān it is used in a quite general sense.

1) Vollers ZDMG 1. 613, 647. 2) Vide also Sprenger Leben ii. 507 n.
 3) In Mufaḍḍaliyāt (ed. Lyall) xxvi. 76.
 4) Levy Fremdw. 151 points out a very probable Semitic origin for κύμβα in the sense of ship, but in that under discussion the borrowing seems to be the other way, for as Boissacq sub.voc. points out, it is a true Indo-European word. Vollers ZDMG li. 316 would derive كوب from the Italian, but see Mallino op.cit. p. 534.

Fraenkel Fremdw. 204 pointed out that it is the Syr. ܡܡ, which like the Aram. ܡܡܠܐ means measure. ܡܡܠܐ is seldom used, but ܡܡ is of very common use and has many derivatives, and was borrowed into Iranian,¹⁾ so that it was the Syr. word that would have passed at an early date into Arabic.

ܡܡ

xxxviii. 2.

There was not.

The philologists were in some straits to explain the word as can be seen by consulting the two columns which Lane Lex. 2683 devotes to a summary of their opinions. The three commonest theories were i) that it was ܡܡ with the meaning of ܡܡܠܐ to which a fem. ܡܡܬܐ has been added,²⁾ ii) that it was the negative ܡܡ with a fem. ending:³⁾ iii) that it was another way of writing ܡܡܠܐ.⁴⁾ Some tried to overcome the difficulty by reading ܡܡܠܐ instead of ܡܡܬܐ, and some we learn from Suyūṭī Itq. 275, Mutaw. 54 admitted that it was a loan word of Syr. origin.

Aram. ܡܡܠܐ and Syr. ܡܡܠܐ, contracted from ܡܡܠܐܐ and represented by the Ar. ܡܡܠܐ, are of very common use, and from some Aram. source the word was borrowed into Middle Persian, where we find ܡܡܠܐ lōit,⁵⁾ which was also commonly used and gave rise to ܡܡܠܐ lōitīh meaning non-existence,⁶⁾ unreality.⁷⁾ It was thus probably borrowed at an early date into Arabic,⁸⁾ though as it occurs in the early poetry, Barth. has argued that it is genuine Arabic.⁹⁾

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- 1) C.f. Nöldeke GGA, 1868, ii. 44, and Jawālīqī Mu'arrab, 131.
 2) This was the opinion of Sibawaih and Khalīl given by Zam. on the verse.
 3) So Al-Akhfash in Zam.
 4) See Tab. on the verse and LA. ii. 391. Bagh. says that it was Yemenite.
 5) West Glossary 141: PPG1. 149.
 6) West Glossary 142.
 7) Minḡana Syriac Influence, 93.
 8) Geyer Zwei Gedichte i. 13, and see examples in ZDMG lxvii. 494 and Reckendorf Syntax.
 9) ZDMG lxvii. 494 ff: lxviii. 362, 363, and see Bergsträsser Negationen im Kur'an.

لَوْحٌ

vii. 142,149,153: liv. 13: lxxxv. 22.

A board or plank.

There are two distinct uses of the word in the Qur'ān. In liv. 13 it is used for the planks of Noah's ark, and elsewhere for tablets of revelation, in vii for the tablets of Moses, and in lxxxv. 32 for the heavenly archetype of the Qur'ān.

In the related languages we find both these meanings. The Heb. לוח means both the planks of a ship as in Ez. xxvii. 5, and the stone tablets of the Ten Commandments (Ex. xxiv. 12). Similarly Aram. ܠܘܚ can mean a table for food, or, as constantly in the Targums, the tablets of the Covenant, and Syr. ܠܘܚ is used of a wooden board, e.g. the ܠܘܚ affixed to the Cross, and for the tablets of the Covenant. Also the Eth. ለውጥ, though not a common word, is used for the broken boards on which Paul and his companions escaped from shipwreck in Acts, xxvii. 44, and also for writing tablets of wood, metal or stone.

In the early Arabic poetry we find the word used only in the sense of plank, c.f. Tarafa iv. 12 and Zuhair i. 23 (in Ahlwardt's Divans), and the Lexicons take this as the primitive meaning. The word may be a loan word in both senses, but even if a case could be made out for its being a genuine Arabic word in the sense of plank, there can be no doubt that as used for the Tables of Revelation it is a borrowing from the older faiths. Hirschfeld Beiträge 36 would have it derived from the Heb. but Horowitz KU 66 is more likely to be correct in considering it as from the Aram. though whether from Jewish or Christian sources it is difficult to say.

If we can trust the genuineness of a verse of Sarāqa b. 'Auf in Aghānī xv. 138, which refers to Muḥammad's revelations as الْوَحْيُ we may judge that the word was used in this technical sense among Muḥammad's contemporaries.

1) Vide also Fraenkel vocab. 21: Cheikho Naṣrāniya, 221.

لوط

Occurs some twenty-seven times, c.f. vi. 86.

Lot.

Always the Biblical Lot, whose name some of the authorities derive from لوط (c.f. Rāḡhib Mufradāt 472, Tha'labī Qisās 72), but which ¹⁾ Jawharī recognizes as a foreign name.

The name is apparently unknown in pre-Islamic literature, though ²⁾ it must have been known to the circle of Muḥammad's audience, and from its form one would conclude that it came from the Syr. ܠܘܬ rather than the Heb. לֹט. ³⁾

טבל

v. 112, 114.

Table.

A late word found only in a late Madinan verse, where the reference is to a table which Jesus brought down for His disciples.

The Muslim authorities take it to be a form طبل from طبل, c.f. LA. iv. 320, though the improbability of their explanations is obvious. It has been demonstrated several times that the passage v. 112-115 is a confusion of the Gospel story of the feeding of the multitude with the Lord's Supper, ⁴⁾ and Fraenkel Vocab. 24 pointed out that in all probability the word is the Eth. ጥንድ, which among the Abyssinian Christians is used almost technically for the Lord's Table, e.g. ጥንድ ኣገዛእ ሰባ, while Nöldeke's examination of the word in Neue Beiträge 54 has practically put the matter beyond doubt. ⁵⁾ ⁶⁾

Addai Sher 148, however, has argued in favour of its being taken

1) So Jawālīqī Mu'arrab 134: Khafājī, 175.

2) Horovitz KU 136. 3) But see Sycz Eigennamen, 37.

4) Nöldeke ZDMG xii. 700: Bell Origin, 136.

5) Vide also his Fremdw. 83, and Jacob Beduinenleben, 235.

6) Vide also Wellhausen Reste, 232 n: Pautz Offenbarung 255 n: Vollers, ZDMG li. 293: Cheikho Naṣrāniya 210.

as a Persian word. Relying on the fact that مائدة is said by the Lexicons to mean food as well as table, he wishes to derive it from Pers. میده,¹⁾ meaning farina triticea, Praetorius also, who in ZDMG, lxi. 622 ff endeavours to prove that Eth. ጣጵ፭ and the Amh. ጣ፩ are taken from Arabic, takes مائدة back to Pers. میز²⁾ (earlier pronounced mēz) through forms مید, مید and مینه.³⁾ Now there is a Phlv. word ṣṣṣṣ myazd meaning a sacred repast of the Parsis of which the people partake at certain festivals after the recitation of prayers and benedictions for the consecration of the bread, fruit and wine used therein. It seems, however, very difficult to derive مائدة from this, and still more difficult from the forms proposed by Praetorius. Nöldeke rightly objects that the forms mīz and mēz which Praetorius quotes from the Mehri and 'Umanī dialects in favour of his theory are hardly to the point, for these dialects are full of Persian elements of late importation. Praetorius has given no real explanation of the change of z to d, whereas on the other side may be quoted the Bilin mīd and the Beja mēs which are correct formations from a stem giving ጣጵ፭ in Eth. and thus argue for its originality in that stock.

مَاعُونُ

cvii. 7.

Help.

This curious word occurs only in an early Meccan Sūra, and the Commentators could make nothing of it. The usual theory is that it is a form فاعِل from مَعَنَ, though some derived it from عَانَ.

Nöldeke Neue Beiträge 28 shows that it cannot be explained from⁴⁾ Arabic material, and that we must look for its origin in some foreign source. Geiger⁵⁾ 58 would derive it from Heb. מָנוח a refuge, which is pos-

1) Vullers Lex. II. 1252. 2) Vullers Lex. II. 1254. 3) West Glos. 222.

4) Fleischer Kleinere Schriften II. 128ff, would have it a genuine Arabic word, but as Nöldeke says - "aus dem Arabischen lässt sie sich nicht erklären, wie dann schon die Form auf ein Fremdwort deutet".

5) So von Kremer Ideen, 226.

sible but not without its difficulties. Rhodokanakis WZKM. xxv. p 67 agrees that it is from Heb. but coming under the influence of معونة (c.f. Aram. ܡܥܢܐ. Syr. ܡܥܢܐ) developed the meaning of benefit, help.

مَالِك

xliii. 77.

Mālik, is the angel who has charge over Hell.

The native authorities derived the name from مَلَكَ to possess, rule over. This root may have influenced the form, but the source is doubtless the Biblical Moloch. The Heb. form is מֹלֵךְ, and it may possibly have come direct from Heb. but the Syr. ܡܠܚ (P.Sm.1989) is much more likely.

مَثَانِي

xv. 87: xxxix. 24.

The word evidently refers to Revelation, for xv. 87 reads - "We have given thee the seven Mathānī and the wondrous Qur'ān", while in xxxix. 24 we read - "God has sent down the best of accounts, in agreement with itself, a Mathānī, whereat the skins of those who fear their Lord do creep

Tabarī's account makes it clear that the Exegetes did not understand the meaning of the word. All Muslim explanations go back to some development of the root ثَنَى, but their extreme artificiality creates a suspicion that the word is a borrowed technical term.

Geiger 58 thought that it was an attempt to reproduce the Heb. מִשְׁנָה, the collection of oral Tradition which took its place with the Jews beside the Torah. This explanation has been accepted by many later writers,²⁾ but how are we to explain the seven associated with the word?³⁾ Sprenger Leben I. 462 ff thought that Muḥammad was here referring to "die

1) Tisdall Sources, 123. 2) C.f. von Kremer Ideen, 226,300: Pautz Offenbarung, 87 n: Mingana Syriac Influence, 87.

3) D.H.Müller in his Propheten, I,43,46 n.2 also propounds this theory and Rhodokanakis WZKM xxv. 66 says that Müller arrived at the conclusion independently of Sprenger. It has been accepted by Grimme Mohammed II,77.

sieben Strafllegenden", which fits very well with the statement in xxxix. 24, but, as Horovitz ¹⁶ KU points out, it rests on no basis of actual use of the word in any such sense. Nöldeke, Neue Beiträge 26 makes an improvement¹⁾ on Geiger's theory by suggesting that the derivation was from Aram. ܐܬܬܐܢܐ which has the same meaning as ܐܬܐܢܐ, but is much nearer the Ar. The puzzle²⁾ of what Muḥammad meant by the seven, however, still remains.

مِثْقَالٌ

iv. 44: x. 62: xxi. 48: xxxi. 15: xxxiv. 3,21: xcix. 7,8.

A measure of weight - a mithqāl.

Naturally the Muslim authorities take it to be a form مِثْقَال from ثَقَلَ to weigh (c.f. Baiḍ. on iv. 44 and LA. xiii. 91), but as Fraenkel Fremdw. 202 notes the primitive meaning of ثَقَلَ is to be hard, and the word مِثْقَال seems to be from Syr. ܡܝܬܩܐ : Aram. ܡܝܬܩܐ, the equivalents of the Heb. ܡܝܬܩܐ. It occurs in the old poetry, however, (c.f. Divān Hudh. xcvi 11) and thus would have been an early borrowing.

مَثَلٌ

Of frequent occurrence, c.f. ii. 210: iii. 113: vii. 175.

Parable.

The root is common Semitic, and genuine Arabic forms such as مِثْلٌ, likeness, similitude: تَمَثَّلَ to seem like, etc. are used in the Qur'ān: the forms مَثَلٌ and its plu. امْتَالٌ, however, where the meaning is that of the O.T. ܡܝܬܩܐ N.T. παραβολή which the Peshitta renders by ܡܝܬܩܐ, would seem to³⁾ have come under the influence of Syr. usage.

Hirschfeld New Researches, 83 ff, would trace the influence to Jewish sources, but Mingana Syriac Influence 85, is probably right in

1) Nöldeke-Schwally I. 114: Margoliouth ERE x. 538.

2) Casanova Mohammed et la fin du monde 37, thinks that in xv. 87 it does not refer to the Qur'ān, but means benefits, as though derived from ثَنَّى to double.

3) Note Khafājī 192.

thinking that it was Christian Aramaic.¹⁾

المجوس

xxii. 17.

The Magians, or Zoroastrians.

They are mentioned in a late Madinan verse along with Jews, Christians and Sābians.

The early authorities know ~~by~~ that the sun worshippers are meant, and it was early recognized that it was a foreign word.²⁾ Ibn Sīda and others derived the word from منج said to mean قصير and كوش said to mean الانى, and tell us that this man منج كوش so called because of the smallness of his ears, was the first to preach the Magian faith.³⁾ Others, however, knew that it was derived from the Iranian Magush (LA. viii. 99).

It is clearly the O.Pers. Magush,⁴⁾ with the acc. form of which magum we can compare the Av. » magav or moyu,⁵⁾ and Phlv. » ma-⁶⁾ gōf,⁷⁾ from which come the Arm. Մոգ, and Heb. מג as well as the Mod. Pers. magōshyā,⁹⁾ derived directly from the O. Pers. and this appears in the Aram. ܡܓܝܫܝܐ, Gk. μάγος¹⁰⁾ and Syr. ܡܓܝܫܝܐ.

Lagarde GA 159 would derive مجوس from the Gk. μάγος, and though Vollers ZDMG li. 303 follows him in this there is little to be said in its favour. The word was well known in pre-Islamic days and occurs in the old

- 1) On the whole question of the Qur'ānic Mathal, see Buhl in Acta Or. II.
- 2) Jawāliqī Mu'arrab 141: Suyūṭī Itq. 324: Mutaw. 47: Khafājī 182.
- 3) TA iv. 245: LA viii. 99.
- 4) Vide Meillet Grammaire Du Vieux Perse p 148, and note Haug Parsis, 169.
- 5) Bartholomae AIW 111: Horn Grundriss, 221.
- 6) West, Glossary 223: PPGl. 152, and ܡܓܝܫܝܐ, 160. See also ZDMG xliv. 671 for its occurrence on a Sasanian gem.
- 7) Hübschmann, Arm. Gramm. i. 195.
- 8) Vullers Lex. II. 1197: BQ. 863.
- 9) PPGl. 152. In the Assyrian transcription of the Behistun inscription it is written magushu.
- 10) There is an alternative theory that the Gk. is a sing. formed from μάγοι the name of an ancient Median tribe.

1)
poetry, and may quite well have come direct from Middle Persian, though
it is also a possibility that it may have come through the Syr. ܡܕܝܢܐ.²⁾

ܡܕܝܢܐ

vii. 83: ix. 71: xi. 85,98: xx. 42: xxii. 43: xxviii. 21,22,45:
xxix. 35.

Midian.

The references are all to the stories of Moses and Shu'aib, and the place is clearly the Biblical ܡܕܝܢܐ but derived through a Christian channel. (Nöldeke Ency. Bibl. III. 3081).

Some of the early authorities endeavoured to derive it from ܡܕܝܢܐ (LA. xvii. 289), but Jawālīqī Mu'arrab 143 is inclined to take it as a foreign borrowing.

The presumption is that it came to Arabic through the Syr. ܡܕܝܢܐ.³⁾

ܡܕܝܢܐ

vii. 108,120: ix. 102,121: xii. 30: xv. 67: xviii. 80,81: xxvi.
35,53: xxvii. 49: xxviii. 14,17,19: xxxii. 60: xxxvi. 19: lxiii. 8.

A city.

The popular derivation among the Lexicons is that it is a form ܡܕܝܢܐ from ܡܕܝܢܐ to settle, though others considered that it was from ܡܕܝܢܐ to possess (LA. xvii. 288,289). The great argument in favour of a derivation from ܡܕܝܢܐ is the plu. ܡܕܝܢܐ beside ܡܕܝܢܐ, for, said the philologists (c.f. Ibn Barī in LA), how could it have such a plu. form if the ܡ were not part of the root?

The truth is that it is from a root related to ܡܕܝܢܐ, but is not an Arabic formation at all, being like the Heb. מדינה a borrowing from the Aram. ܡܕܝܢܐ, Syr. ܡܕܝܢܐ.⁴⁾ Aram. ܡܕܝܢܐ means a province and then a city, and

1) vide Horovitz KU 137.

2) Minḡana Syriac Influence, 95.

3) See the discussion in Horovitz KU 138.

4) Fraenkel Fremdw. 280: Horovitz KU. 137.

Syr. ¹⁾ܡܕܝܢܐ is city. From Aram. it was borrowed into Middle Persian where we find ~~𐭮𐭲𐭮~~ 𐭮𐭲𐭮 madīna, meaning a large fortified city (PPG1. 150).

مَرْجَان

lv. 22,58.

Small pearls.

The word occurs only in a description of Paradise, and was early recognized as borrowed from persia,²⁾ but it is certain that it did not come directly from Iranian into Arabic.³⁾

We find in Phlv. ⁴⁾𐭮𐭲𐭮𐭲 marvārīd, a pearl used in the Gosht-i-Fryānō in describing the crowns presented to the daughters of Spitama after death. From Middle Persian the word was borrowed widely, e.g. Gk. ⁵⁾μαργαρίτις
Aram. ܡܪܓܪܝܬܐ: Syr. ⁶⁾ܡܕܝܢܐ, and from some Aram. form, it came into Arabic. It would have come at an early date for it is used in the old poetry and was doubtless well known in the pre-Islamic period.

مَرْسِي

xi. 43.

Harbour, haven.

With this meaning it is used only in the Noah story, though, the same word occurs in vii. 186: lxxix. 42 meaning fixed time. In this latter sense it is obviously from ܡܪܝܬܐ, and the philologists want to derive the ⁷⁾ܡܪܝܬܐ of xi. 43 from this same root.

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- 1) There is some discussion of the meaning of the word by Torrey in JAOS (xliii. 230ff.).
 2) Jawālīqī Mu'arrab 144: Suyūṭī Itq. 324: Muḥīt sub.voc. and see Sa-chau's note to the Mu'arrab, p. 65.
 3) In spite of Addai Shir, 144, and his attempted derivation from ܡܪܝܬܐ.
 4) West Glossary 213: c.f. Horn Grundriss. 218 n. (forms
 5) Also μαργαρίτις - (SOS), from which comes the Arm. ԹԵՂԵՂԵՂԵՂ and the European
 6) Fraenkel Fremdw. 59. The Mand. ܡܪܓܪܝܬܐ would also seem to be from the same source, vide Nöldeke Mundart 53. Minḡana Syriac Influence 90. Vollers ZDMG l. 611: li. 303.
 7) There was some uncertainty over the reading in this passage, see Zam. and Tab. thereon, and LA xix. 35,36.

It seems, however, that we have here a loan word from Eth. 𐩦𐩣𐩪𐩠 a haven (Nöldeke, Neue Beiträge, 61: Bell, Origin, 29).

مَرْيَمَ

Occurs some thirty four times, c.f. ii. 81.

The name refers always to the mother of Jesus, though in xix. 29: iii. 31: lxvi. 12 she is confused with Miriam, the sister of Moses and Aaron.

Some of the philologists took the name to be Arabic, a form ¹⁾مَرْيَمَ from ²⁾مَرَّ, meaning to depart from a place. Some, however, noted it as a foreign word, and Baid. on iii. 31 goes as far as to say that it is Heb. Undoubtedly it does go back to the Heb. מִרְיָם, but the vowelling of the Ar. مَرْيَمَ would point to its having come from a Christian source rather than directly from the Heb. The Gk. Μαρίαμ : Syr. ܡܪܝܡ : Eth. 𐩦𐩣𐩪𐩠 are equally possible sources, but the probabilities are in favour of its having come from the Syr. ³⁾

There seems no evidence for the occurrence of this form in pre-Islamic times though the form مَرْيَمَ ⁴⁾ the name of the Coptic slave girl sent from Egypt to Muhammad ⁵⁾ is found in a verse of al-Hārith b. Ḥilliza III, 10 (ed. Krenkow, Beirut 1922).

مِرْجَ

lxxvi. 5,17: lxxxiii. 27.

Tempering.

Both passages refer to the tempering of the drink of the Blessed in Paradise.

The Muslim authorities take it from مِرْجَ to mix, but Freenkel Frad wörter 172 points out that مِرْجَ is not an Ar. formation, but is the Syr. ܡܪܝܡ

1) Jawharī, sub. voc. LA. xv. 152.

2) Jawālīqī Mu'arrab 140: TA. viii. 322: Khafājī 183.

3) Mingana, Syriac Influence 81.

4) See the discussion in Horovitz KU. 138-140.

5) Ibn Hishām 121: Uṣd al-Ghāba v. 543,544 and see Caetani Ann. III. 828.

potus mixtus, which later became technically used for the eucharistic cup of mixed water and wine. In fact the Syr. ܥܡܝܩ (c.f. Heb. אֵינָה : Aram. ܐܝܢܐ) while used for mixing in general, became specialized for the mixing of drinks. There can thus be little doubt that it was borrowed in pre-Islamic times as a drinking term.¹⁾

ܡܨܝܕ

Occurs some twenty eight times, e.g. ii. 139;144,145,187,192 etc.

A place of worship.

As we have already seen (supra p.155) the verb ܡܨܝܕ in the technical sense of worship has been influenced by Aram. usage. The form ܡܨܝܕ seems not to have been a formation from this in Arabic, but to have been an independent borrowing from the North.

Nöldeke ERE i. 666,667 has drawn attention to this fact of the Aram. origin of the word. In the Nabataean inscriptions we find ܡܨܝܕ not infrequently meaning "place of worship",²⁾ as for example in an inscription from Bosra (de Vogüé) p 106)³⁾ - ܡܨܝܕܐ ܕܝܥܝܪܐ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ - "This is the place of worship which Taimu son of Walid el-Ba'al built". The Syr. ܡܨܝܕ however, seems to be a late borrowing from the Arabic.

In the Qur'ān it is used of the fane at Qubā' (ix. 109) of the Temple at Jerusalem (xvii. 1), of the Church built over the Seven Sleepers (xviii. 20) and other places of worship, so that it is clear that for Muhammad it meant any place of worship, and in the same general sense it is used in the pre-Islamic poetry, and so must⁴⁾ have come at an early date from the more settled communities in the North.⁵⁾

ܡܨܝܕ

lxxxiii. 26.

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- 1) Horovitz Paradies 11: Geyer Zwei Gedichte i. 87 ff.
 2) Cook Glossary 75: Duval in JA. viii^eSér. vol. xv. 482. 3) ZDMGxxii.268
 4) Horovitz KU 140.
 5) Schwally ZDMG lii. 134: Lammens Sanctuaires, passim.

Musk.

This sole occurrence is in an early Meccan description of Paradise.

The word was widely used among the Arabs in the pre-Islamic period¹⁾ and was quite commonly recognized as a loan word from the Persian.²⁾

The Phlv. ܡܫܟܐ mushk,³⁾ seems to have come ultimately from the Skt. ॠॠॠ⁴⁾, but it was from the Iranian, not the Indian form, that were borrowed the Arm. Խոշկ⁵⁾ : Gk. μούχος : Aram. ܡܫܟܐ : Syr. ܡܫܟܐ : Eth. ጠሰክ.⁶⁾ It is more likely to have come direct from Middle Persian into Arabic,⁶⁾ than through the Syr. as Mingana Syriac Influence 88 claims.

مُسْكِينٌ

Of very frequent occurrence, e.g. ii. 77,172: ix. 60.

Poor.

Note therefrom the formation - مُسْكِنٌ, poverty, indigence, ii. 58: iii. 108.

Fraenkel Vocab. 24 pointed out that the Ar. word is from the Syr. ܡܫܟܐ: though ultimately from Ass. The muškēnu of the Cuneiform inscriptions was interpreted by Littmann in ZA. xvii. 262 ff. as leper, but Combe⁷⁾ Babyloniaca, III, 73,74, showed that it meant the humble classes. It passed into Heb. as ܡܫܟܐ, ܡܫܟܐ as meaning poor, and into Aram. ܡܫܟܐ : Syr. ܡܫܟܐ with the same meaning, and it was from Aram. that the Ar. مسكين and Eth. ጠሰክ⁸⁾ are derived.

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- 1) Siddiqi Studien 85: Geyer, Zwei Gedichte i. 90 ff: ii. 79.
 2) Jawālīqī Mu'arrab 143: Tha'ālībī Fiqh 318: Suyūṭī Itq. 324: Muzhir i. 136: Khafājī 182: LA. xii. 386.
 3) Justi, Glossary to the Bundahesh p. 241.
 4) Vullers Lex. ii. 1185.
 5) Hübschmann Arm. Gramm. i. 196.
 6) Vollers ZDMG l. 649, 652.
 7) John's Schweich Lectures, 1912 p 8, would derive it from kanu "to bow down", so that originally it would mean suppliant.
 8) Nöldeke Neue Beiträge, 45.

مسيح

iii. 40: iv. 156,169,170: v. 19,76,79: ix. 30,31.

Messiah (Ṣ Messías).

It is used only as a title of Jesus, and only in late passages when Muḥammad's knowledge of the teachings of the People of the Book is much advanced.

The Muslim authorities usually take it as an Arabic word from مسح to wipe (Tab. on iii. 20). Others said it was from مسح to smear or anoint (Rāghib Iufradāt, 484), others derived it from ساح to travel (LA³ iii. 431), and some like Zam. and Baid. rejected these theories and admitted that it was a borrowed word.

Those Muslim philologists who noted it as foreign, claimed that it was Heb. and this has been accepted by some Western scholars, though such a derivation is extremely unlikely. Hirschfeld Beiträge 89, would derive it from Aram. ܡܫܝܚ which is possible, though as it is used in early Arabic particularly with regard to Jesus we are safer in holding with Fraenkel Vocab. 24 that it is from Syr. ܡܫܝܚ, especially as this is the source of the Arm. Մեսիայ: ³⁾ Eth. መሪሕ ⁴⁾ and the Manichaean mšixs of the "köktürkisch" fragments. ⁵⁾

⁶⁾ The word was well known in both N. and S. Arabia in pre-Islamic times.

مشكاة

xxiv. 35.

A niche in a wall.

The word was early recognized as foreign (Siddiqi 13). Suyūṭī

1) Sayous, Jesus Christ d'après Mahomet, (Paris 1880) p 21: Pautz Offenbarung, 193 n.3.

2) So Lagarde Übersicht 94: Margoliouth, Chrestomathia Baidawiana, 163: Cheikho, Naṣrāniya 186: Mingana, Syriac Influence, 85.

3) This, however, may be direct from the Gk. c.f. Hübschmann Arm. Gramm. i. 364. 4) Möldeke Neue Beiträge 34.

5) Le Coq in SBAW, Berlin, 1909, p. 1204.

6) Horovitz KU. 129,130.

Itq. 324 gives it as Abyssinian on the authority of ¹⁾ Mujāhid, and Jawālīqī ²⁾ Mufarrab 135, and al-Kindī Risāla 85, both know that it is an Abyssinian borrowing. Some, of course, sought to interpret it as an Arabic word from شَكَا (LA. xix. 171 quoting Ibn Jinnī), but their difficulties with the word make it obvious that it is a loan word.

The philologists were correct in their ascription of its origin, for it is the Eth. መስገት (መሥገት) which is an early word from ሰጠዐ (c.f. ³⁾ አጋሪ, አደ) and quite commonly used.

مُضِرٌّ

ii. 58: x. 87: xii. 21,100: xliii. 50.

Egypt.

It occurs only in connection with the stories of Moses and Joseph.

The fact that it is treated as a diptote in the Qur'ān would seem to indicate that it was a foreign name, and this was recognized by some of the Exegetes, as we learn from Baid. on ii. 58, who derives it from

مُضِرٌّ which obviously is intended to represent the Heb. מַצְרִי.

The Eth. ሞሰር is the only form without the final ending, and was doubtless the source of the Qur'ānic form.

مُضَرِّرٌ

lix. 24.

One who fashions.

It is one of the names of God, and its form is undoubtedly Arabic. Lidzbarski SBAW, Berlin 1916, p 1218, however, claims that in this technical sense it is a formation from the borrowed Aram. ܡܙܪܪ, ⁴⁾ which fre-

1) See also Mutaw. 41: Muzhir i. 130 for other authorities. Kitāb

2) Who quotes from Ibn Qutaiba, vide Adab al-Kātib p 527, and Anbarī/al-Addād p 272.

3) Nöldeke Neue Beiträge, 51: Vollers ZDMG li. 293.

4) Vide also Hirschfeld Beiträge 87.

quently occurs in the Rabbinic writings as a name of God, and is also found in the Palm inscriptions in the combination עֲבָרָא (Lidzbarski Ephemeris II, 269).

مَعِينٌ

xxiii. 52: xxxvii. 44: lvi. 18: lxvii. 30.

A fountain, or clear flowing water.

It occurs only in early and middle Meccan passages.

The philologists were uncertain whether it was a form مَعِينٌ from مَعَنٌ to flow, or connected with مَعُونٌ, or from مَعْنٌ so called because of its clearness. - c.f. Zam. on xxiii. 52 and LA. xvii. 179, 298.

The word مَعْنٌ for a spring of water, is of course common Semitic, but Fraenkel Fremdw. 281 noted that the Qur'ānic مَعِينٌ is the Heb. מַעֲיִן, Syr. مَعِينٌ = מַעְיָן, commonly used for spring or a bubbling fountain. From one of these sources, probably from the Syr., it came into Arabic.

مَقَالِدٌ

xxxix. 63: xlii. 10.

Key.

Only in the plural form مَقَالِدٌ in the phrase - "His are the Keys of heaven and earth." where the use of مَفَاتِيحٌ in the similar phrase in vi. 59 proves that it means keys, though in these two passages many of the Commentators want it to mean ¹⁾ خَزَائِنٌ storehouses.

It was early recognized as a foreign word and said by the phil-
²⁾ ologers to be of Persian origin. The Pers. کلید to which they refer it is itself a borrowing from the Gk. κλῦς, κλῦς (Vullers Lex. II. 876), which was also borrowed into Aram. ܟܠܝܕ: Syr. ܟܠܝܕ or ܟܠܝܕ. In spite of Dvořák's vigorous defence of the theory that it passed directly

1) Rāghib Mufradāt, 422, and Baid. on vi. 59.

2) Jawālīqī Mu'arrab 139: Suyūṭī Itq. 324: Mutaw. 46: Khafājī 181.

from Pers. to Arabic,¹⁾ we are fairly safe in concluding that the Ar. أقليد is from the Syr. ܐܩܠܝܕ,²⁾ and the form مقلاد formed therefrom on the analogy of مفتاح etc.³⁾

ملة

ii. 114, 124, 129: iii. 89: iv. 124: vi. 162: vii. 86, 87: xii. 37, 38: xiv. 16: ^{xxviii.} xviii. 19: xxii. 77: xxxviii. 6.

Religion, sect.

It is most commonly found in the phrase ملة ابراهيم, but is used for the faith of Jews and Christians (e.g. ii. 114) and for the old heathen beliefs (e.g. xii. 37: xiv. 16).⁴⁾ The Muslim authorities take it as an Arabic word but have some difficulty in explaining it.⁵⁾

It has long been recognized as one of those religious terms for which Muhammad was indebted to the older religions. Sprenger held that it was an Aram. word which the Jews brought with them to the Hijāz, and Hirschfeld Beiträge 44 agrees.⁶⁾ The Aram. ܠܡܠܚ like the late Heb. מלה means word but could be used figuratively for the religious beliefs of a person. The Syr. ܡܠܗ, ܡܠܬܐ, however, is a more likely source, for besides meaning word, ܡܠܬܐ it is also used to translate λογος and is used technically for religion.⁷⁾ It is possible as Horowitz KU 62, 63 suggests that the meaning was also influenced by the sense of way which may be derived from the Arabic root itself.

1) Fremdw. 79 ff: Muhīt sub.voc. wants to derive it directly from Greek.

2) Fraenkel Fremdw. 15, 16: Minḡana Syriac Influence, 88.

3) Fraenkel Fremdw. 16 thinks that a form with ܡ may have been known in the Aram. from which the Arabic word was borrowed.

4) Rāḡhib Mufradāt 488 says that ܡܠܬܐ can only be used for a religion that was proclaimed by a Prophet. C.f. LA. xiv. 154.

5) See Sprenger Leben, II. 276 n.

6) In his New Researches, 16, Hirschfeld suggests that in Muhammad's mind ܠܡܠܚ = ܠܡܠܚ may have been somewhat confused with ܠܡܠܚ circumcision, so that ܠܡܠܚ representing the doctrine of Abraham, and ܠܡܠܚ representing the outward sign of the Abrahamic covenant, being confused together produced ܡܠܬܐ as the ܡܠܬܐ of Abraham. This seems, however, a little far fetched.

7) Nöldeke, Neue Beiträge 25, 26: Sketches 38: Vollers ZDMG li. 293, 325: Nöldeke-Schwally I. 20, 146.

There seems to be no evidence for the use of ²²مَلَك in its Qur'ānic sense in the pre-Islamic period,¹⁾ so it would be a borrowing of Muḥammad himself, but doubtless intelligible to his audiences which were more or less acquainted with Jews and Christians.

مَلَكٌ

Of very frequent occurrence. C.f. ii. 28.

Angel.

It also occurs in the form مَلَكٌ with the plu. مَلَائِكَةٌ.

The Muslim authorities are unanimous in taking it as Arabic, though they dispute among themselves whether it should be derived from مَلَك or أَلَك - Rāghib Mufradāt 19, 490: LA. xii. 274, and Tab. on ii. 28.

There can be little doubt, however, that the source of the word is the Eth. መልአክ with its characteristic plu. መለአክተ²⁾, which is the common Eth. word for ἄγγελος whether in the sense of angelus or nuntius, and thus corresponds exactly with Heb. מַלְאָכִים³⁾, Syr. ܡܠܬܝܬܝܐ. It is very possible however, that Jewish influences also have been at work on the word, for Hirschfeld Beiträge 46 points out the close correspondence of such phrases as ملائكة للرب (xxxii. 11) with מַלְאָכֵי ה' and ملائكة (iii. 25) with מַלְאָכֵי. ⁴⁾

The word would seem to have been borrowed into Arabic long before the time of Muḥammad for the Qur'ān assumes that Arabian audiences are well acquainted with angels and their powers.⁵⁾

مَلِكٌ

vi. 75: vii. 184: xxiii. 90: xxxvi. 83.

Kingdom, dominion.

1) Nöldeke-Schwally I. 146 n, but see Horovitz KU. 62.

2) Nöldeke Neue Beiträge 34: Hirschfeld Beiträge 45: Bell Origin 52: Dvořák Fremdw. 64: Rhodokanakis WZKM xxv. 71: Pautz Offenbarung 69: but see Bittner WZKM xv. 395.

3) Mingana Syriac Influence, 85 would derive the Ar. from this Syr. form.

4) So Geiger 60: but we find this also in Eth. c.f. መለአክ:ጥተ.

5) Sprenger Leben II. 18: Eickmann Angelologie, 12: Bell Origin, 52.

The usual theory of the Muslim philologists is that it is an Arabic word from the root مَلَكَ to possess, though they are a little hazy as to the explanation of the final ت.¹⁾ Some of them, as we learn from Suyūṭī Itq. 324, recognized that it was foreign and derived it from Nabataean.

The ت-ending is almost conclusive evidence of its being from Aram.²⁾ Geiger 60 and Tisdall Sources 126³⁾ would take it from Heb. מלכות which is commonly used in the Rabbinic writings, but the Aram. מלכותא, Syr. ܡܠܟܘܬܐ⁴⁾ are more likely, as Fraenkel Vocab. 22 noted, as these have the double sense of βασιλεία and ἡγεμονία precisely as in the Qur'ān, and moreover an Aram. form was the source of the Eth. ሙሉካት (Nöldeke, Neue Beiträge 33) and the Phlv. ܡܠܟܘܬܐ malkūtā (PPG1. 153).

Minḡana Syriac Influence 85 would specify a Syr. origin for the word, but it is impossible to decide, though in some respects the Aram. מלכותא seems to offer closer parallels than the Syr.

مَنَّ

ii. 54: vii. 160: xx. 82.

anna.

The Commentators have little idea what is meant. They identify it with ترنجبین the Persian manna, or صمغ a gum found on trees whose taste is like honey, or الخبز الرقاق thin bread, or عسل honey, or شراب a syrup etc. As a rule they take it to be derived from مَنَّ to benefit, and say that it was so called because it was sent as provision to the Children of Israel. (LA. xvii. 306).

The word is used only in connection with the quails, so there can be no doubt that the word came to Muḥammad along with سرى when he learned the Biblical story. The Heb. word is קָדָה which is the source of

1) Rāghib Mufradāt 489. It is noteworthy that there was a variant reading ملكوت.

2) Geiger 44: Sprenger Leben II. 257 n.

3) So von Kremer Ideen 226: Sacco Credenze, 51.

4) Dvořák Fremdw. 31: Massignon Lexique technique, 52.

the Gk. μάρτυς and Syr. ܡܪܬܝܢܐ. The Christian forms are obviously much nearer to the Arabic than the Heb. and as we have already seen that the probabilities are that سَلَوَى came from the Syr. we may conclude that مَنْ is from the same source, especially as the Syr. is the source of the Arm. մանկալ.¹⁾²⁾

Apparently there is no evidence of pre-Islamic use of the word, though the story may well have been familiar to Muhammad's audience.³⁾

مُنَافِقُونَ

Occurs some thirty-three times in both masc. and fem. forms.

Hypocrites.

Naturally the Lexicons seek to derive it from نَفَقَ with the meaning of نفذ, so that the Munāfiqūn are those who have departed from the law - Rāghib Mufradāt 522.

The word, however, has long been recognized as a borrowing from Ethiopic.⁴⁾ The form ጥፈቀ (ፋፈቀ) has the meaning hypocritam agere, which نَفَقَ has not originally in Arabic, such a form as نافق as in نافق في الدين being late, if not as Nöldeke Neue Beiträge 48 thinks, a direct borrowing from ጥፈቀ. The form ጥፋፋቀ = ἀπεικνός is of frequent occurrence in the Didascalia,⁵⁾ and is clearly the source of منافق, which apparently was borrowed by Muhammad himself as there appears no trace of the word in this technical sense in the early literature.⁶⁾

سَبِيلٌ

v. 52.

Pathway.

-
- 1) Fraenkel Vocab. 21: Mingana Syriac Influence 86: Horovitz KU. 17
 - 2) Hübschmann, Arm. Gramm. i. 310.
 - 3) The Commentaries and Lexicons quote a verse from Al-A'shā, but as Lyall remarks in his notes to the Mufaddaliyāt p 709, it does not occur in the poem as quoted by Tabarī Annales i. 987 ff, nor in the Divān, and so is rightly judged by Horovitz op.cit. as an interpolation based on the Qur'ān.
 - 4) Wellhausen Reste, 232: Nöldeke, Neue Beiträge, 48, 49.
 - 5) Dillmann Lex. 712.
 - 6) Nöldeke-Schwally I. 88 n.5.

Only in a late Madinan verse where the reference is to a "rule of faith" and a "way of life", as was clearly seen by the Commentators.

The philologists naturally took it to be a normal formation from نَج, and this is possible; but Hirschfeld Beiträge 89 has pointed out that in its technical religious sense it corresponds precisely with the Rabbinic שומר used for religious custom or way of life and suggests that as used in the Qur'ān, it is a borrowing from the Jews. Schwally ZDMG liii. 197-198 agrees, and we may admit that there seem at least to be Jewish influence on the use of the word.

مُهَيِّنٌ

v. 52: lix. 23.

That which preserves anything safe.

In v. 52, it is used of that which preserves Scripture safe from alteration, and in lix. 23 as a title of Allah, the Preserver. There is a variant reading مُهَيِّنٌ in both passages.

The philologists take it as genuine Arabic, but as Nöldeke Neue Beiträge 27 points out, we can hardly get the meaning we want from the verb هَيَّنَ. Fraenkel Vocab. 23 noted that it was a borrowing from the Aram ¹⁾ ܡܚܝܢܐ or Syr. ܡܚܝܢܐ. It is difficult to decide whether it came from ²⁾ Jewish or Christian sources, but the parallels with Syr. are closer.

مُؤْتَفِكَةٌ

ix. 71: liii. 54: lxix. 9.

That which is overthrown or turned upside down.

All three passages refer to the destruction of Sodom and Gomorrah.

The Muslim authorities take it from مُؤْتَفِكَةٌ^{as} we see from Rāghib Mufaḍḍāt 18, and the word certainly is Arabic in its form. Sprenger Leben I.

1) So Nöldeke Neue Beiträge 27: Hirschfeld Beiträge 87.
2) So Nöldeke op.cit. and Mingana, Syriac Influence, 88.

492, however, claimed that this particular formation is due to the Rabbinic מוֹשֶׁה used in the story of Sodom and Gomorrah. This theory is a little difficult, but has been accepted by Hirschfeld Beiträge 37 and Horovitz KU. 13,14.

مُوسَى

Of very frequent occurrence, e.g. ii. 51,57: xi. 20.

Moses.

It was very commonly recognized as a foreign name,¹⁾ the usual theory being that it was from an original form מוֹשֶׁה which some say means wa-²⁾ ter and trees in Hebrew, and others in Coptic, the name being given to³⁾ him because of the place from which he was taken.

It is possible that the name came direct from the Heb. מוֹשֶׁה, or as Derenbourg in REJ. xviii. 127 suggests, through a form מוֹשֶׁה used among the Arabian Jews. It is much more likely, however, that it came to the Arabs through the Syr. ܡܘܨܝ or the Eth. ሙሴ.

There appears to be no well attested example of the use of the word earlier than the Qur'ān,⁴⁾ so that it may have been an importation of Muḥammad himself, though doubtless well enough known to his audience by their contacts with Jews and Christians.

مِيكَائِيل

ii. 92.

Michael.

As an angel he is mentioned with Gabriel in a passage where the Commentators claim that the two are contrasted, Gabriel as the opponent

1) Jawālīqī Mu'arrab 135: Khafājī 182: Bagh. on ii. 48, and even Rāghib Mufradāt 484. 2) Rāghib gives the form as موشا

3) So Tab. on ii. 48: Tha'labī Qisās 118 who tells us that in Coptic mu means water and sha means trees. This obviously rests on the Jewish theory given in Josephus Ant. II. ix. 6 - τὸ γὰρ ὕδωρ μὲν ἐκ Αἰγύπτου κατέβη, ὕλη δὲ τοῖς ἱγ ὕδατος σωθέντας, which fairly well represents the Coptic μωω water and ορζε rescued.

4) So Horovitz KU. 143.

of the Jews and Michael their protector. He thus occupies in the Qur'ān the place given him in Dan. x. 13,21 etc. as the Patron of Israel.

The early authorities were a little uncertain as to the spelling of the word, and Jawālīqī 143 notes the forms : ميكل : ميكليل : ميكايل : ميكايل and ميكنل . This would suggest that it was a foreign word, and it is ^{so} given by Ibn Qutaiba Adab al-Kātib 78, and Jawālīqī op.cit.

The word may have come directly from מִיכָאֵל, or more likely from the Syr. ܡܝܟܐܝܝܠ or ܡܝܟܐܝܠ, as it was from Syr. that the form in the Persian Manichaean fragment from Turfan was derived. ¹⁾ It is difficult to say ²⁾ how well the name was known in pre-Islamic times.

نَبِيٌّ

Of very frequent occurrence, e.g. ii. 247: iii. 61: viii. 65.

Prophet..

Usually the word is taken to be from نَبَأٌ to bring news (Sijistā-nī 312) ³⁾ though some thought it was from a meaning of that root to be high

Fraenkel Vocab. 20 pointed out that the plu. نَبِيَّينَ beside the more usual أَنْبِيَاءُ would suggest that the word was a foreign borrowing, and that it was taken from the older religions has been generally accepted by modern scholarship. ⁴⁾ Sprenger Leben II, 251 would derive it from the Heb. נָבִיא ⁵⁾ and this view has commended itself to many scholars. There are serious objections to it however on the ground for form, and as Wright has pointed out, ⁶⁾ it is the Aram. ܢܒܝܐ, which by the dropping of the sign for emphatic state, gives us the form we need. Thus there can be little doubt

1) Müller in SBAW Berlin, 1904, p. 351.

2) C.f. Horovitz KU. 143, and Rhodokanakis WZKM, xvii. 282.

3) Ibn Duraid Ishtiqāq 273: and see Fraenkel Fremdw. 232.

4) Margoliouth Schweich Lectures 32, however, thinks that the Heb. is to be explained from the Ar. and Casanova Mohammed et la Fin du monde 39 n, argues that نَبِيٌّ is a proper derivation from نَبَأٌ.

5) Von Kremer Ideen 224: Montet Coran, 200 n.3: Hirschfeld Beiträge 42: Rudolph Abhängigkeit, 45: Grimme Mohammed II, 75, n.2: Sacco Credenze 116

6) Comparative Grammar, 46.

that نَبِي like Eth. ܢܒܝ (Nöldeke, Neue Beiträge, 34) is from the Aram. and probably from Jewish Aram. rather than from Syr. ܢܒܝ. It was probably known to the Arabs long before Muhammad's day.²⁾

نَبِيَّة

iii. 73: vi. 89: xxix. 26: xlv. 15: lvii. 26.

Prophecy.

The word occurs only in late Meccan passages and always in connection with the mention of the previous Scriptures with which the Arabs were acquainted. It is thus clearly a technical word, and though it may be a genuine development from نَبِي, there is some suspicion that it is a borrowing from the Jews.

In late Heb. נְבוּאָה is used for prophecy, c.f. Neh. vi. 12 and II Chron. xv. 8, and in one interesting passage, II Chron. ix. 29 it means a prophetic document. In Jewish Aram. ܢܒܝܐ also means prophecy but apparently does not have the meaning of "prophetic document," nor is the Syr ܢܒܝܐ so near to the Ar. as the Heb. which would seem to leave us with the conclusion that it was the Heb. word which gave rise to the Arabic, ^{or} ܢܒܝܐ at least influenced the development of the form.

نَجَاس

lv. 35.

Brass.

We find the word only in an early Meccan Sūra in a description of future punishment.

There was considerable uncertainty as to the reading of the word for we find different authorities supporting نَجَاس: نَجَس and نَجَس⁴⁾, and even those who accepted the usual نَجَاس were not certain whether it meant smoke

1) So Guidi Della Sede 36. Horovitz KU 47 seems doubtful whether Heb. or Aram.

2) Hirschfeld Beiträge 42. 3) Horovitz KU 73 says it does, and refers to Bacher's Die exegetische Terminologie der jüdischen Traditionsliteratur II. 123, but Bacher gives this meaning of "prophetischer Abschnitt" only for ܢܒܝܐ and does not quote any example of it for ܢܒܝܐ.

4) Vide Zam. on the passage.

or brass. The philologists also had some difficulty in finding a derivation for the word and we learn from LA viii. 112 that Ibn Duraid said - "it is genuinely Arabic but I know not its root."

It is, as Fraenkel Fremdw. 152 pointed out, a borrowing, and means brass. In Heb. נְשֹׁן and נְשֹׁן occur not infrequently meaning copper¹⁾ or bronze, and נְשֹׁן with a similar meaning occurs in the Phon. inscriptions²⁾ So the Aram. נְשֹׁן of the Targums: Syr. نَسْج , and Palmy. نَسْج , are commonly used, and the Eth. ናሽሽ aes, cuprum, which one would judge from Dillmann³⁾ Lex. 633 to be a late word but which occurs in the old Eth. inscriptions.⁴⁾ It is possible also that the old Egyptian tenhost (𓆎 tenhost), which is apparently a loan word in Egyptian, may be of the same origin.⁵⁾

Apparently the word has no origin in Semitic and so one may judge that it is a borrowing from the pre-Semitic stratum of language. The Ar. word may thus have come directly from this source, but in view of the difficulties the philologists had with the word, we should judge that it was rather a borrowing from the Aram.

نُسْجَة

vii. 153.

A copy, or exemplar.

The word occurs only in a late Sūra in reference to the Tables of Stone given to Moses, but the verb formed from it - استنسخ , is used in an earlier passage, xlv. 28, though again the reference is to a Heavenly Book.

The Muslim authorities take the word as a form نُجْلَة with the meaning of نُجْلَة from نسخ in the sense to copy, and some (c.f. LA. iv. 28) would

1) Lidzbarski Handbuch 322. 2) C.f. de Vogüé Inscriptions No. xi l. 4, and in the Fiscal inscription ZDMG xlii. 383: c.f. also נְשֹׁן in the Nērab inscription in Lidzbarski Handbuch 445.

3) Müller Epigraphische Denkmäler aus Abessinien, 1894, p. 52.

4) W.M. Müller, Asien und Europa, 1893, p. 127.

5) Levy Wörterbuch, III. 374, suggests a derivation from نَحَس to be hard, but this is hardly likely.

make copy the primitive meaning of the root. A comparison with the cognate languages, however, shows that copy is a secondary meaning of the root, c.f. Ass. nuskhu = extract and Syr. ܢܫܚ to copy, beside Ass. nasākhū Heb. נִשָּׁח : O. Aram. ܢܫܚ and the Targumic נִשָּׁח where the original sense is clearly to remove, tear away (evellere), which original meaning is found in the Qur'ān in ii. 100: xxii. 51, where the word is used as Hirschfeld Beiträge 36 points out, precisely as ܢܫܚ is in Deut. xxviii. 63: Ezr. viii.

Hoffmann ZDMG xxxii. 760 suggested that the Ar. word was from Aram. ܢܫܚܐ, but this is used only in late Rabbinic writings and gained the technical sense of "variant reading", e.g. ܢܫܚܐ ܕܬܪܝܢܐ, and in Syr. the only form is ܢܫܚܐ, which is also late (p. Sm. 2400), and as Lagarde GA 196¹⁾ points out comes from the Iranian, where Phlv. 𐭥𐭩𐭭 nask:²⁾ Av. 𐬨𐬀𐬭𐬀 naska means a book of the Avesta. The Iranian word, however, as Spiegel showed³⁾ in his "Studien über das Zendavesta" cannot be explained from Indo-European material, and like the Arm. նիշ⁴⁾ is in all probability an ancient borrowing from some Semitic source in Mesopotamia.

It is of course possible that it came to Arabic also from Mesopotamia, but we find ܢܫܚ in a Nabataean inscription from N. Arabia of 31 AD⁵⁾ where it has precisely this meaning of copy which we find for the Ass. nuskhu, and it was doubtless from this technical use of the word in N. Arabia that the word came into use in Arabic.

نصارى

ii. 59, 105, 107, 114, 129, 134: iii. 60: v. 17, 21, 56, 73, 85: ix. 30: xxii. 17.

Christians.

This name occurs only in Madinan passages, and except for iii. 50 only in the plu. form.

1) Also Vollers ZDMG, l. 649. 2) PPG l. 165, 166: West Gloss. 243: Haug Parsis 3) ZDMG ix. 191 and JA for 1846. 4) Hübschmann Arm. Gramm. i. 204 however compares նիշ with the Syr. ܢܫܚ, though deriving both from an Iranian original See Lagarde GA 66. Arm. նիշ however is a late borrowing from Arabic: see ZDMG xlvii. 264. 5) CIS II 209 l. 9: Lidzbarski Handbuch 453: Euting Nab. Inschr. no. 12: Cook Glossary, 82. (181)

It is taken by the Muslim authorities as a genuine Arabic formation from نصر¹⁾, derived either from the name of the village ناصرة, which was the native village of Jesus, or from أنصار helpers, the name of the Disciples (c.f. Sūra iii. 45).²⁾

Sūra v. 85 would seem conclusive evidence that the word was in use in pre-Islamic times, and indeed the word occurs not uncommonly in the early poetry. The question of the origin of the name, however, is exceedingly difficult to solve.

The Talmudic name for Christians was נוצרים, a name derived probably from the town of Nazareth, though some would derive it from the name of the sect of Ναζαρηῖται.³⁾ It is possible that the Arabs learned this word from the Jews, though as the Jews used it more or less as a term of contempt, this is hardly likely. Also we find the Mandaeans calling themselves נוצריאיי⁴⁾ which may be from the Ναζαρηῖται of the N.T., though, as it is difficult to imagine the Mandaeans wanting to be known as Christians,⁵⁾ it may be that this also represents the Ναζαρηῖται of Epiphanius and Jerome,⁶⁾ who were a Judaeo-Christian sect related to the Elkesites, and the name may have come to the Arabs from this source.⁷⁾

The most probable origin, however, is the Syr. ܢܘܨܪܝܐ which represents the Ναζαρηῖται of Acts xxiv. 5, and was a commonly used designation of Christians who lived under Persian suzerainty.⁸⁾ As it was from this area that the old Arm. Նահաօրայե was borrowed,⁹⁾ the case is very strong for the Ar. نصارى having come from the same source.

1) Yāqūt Mu'jam iv. 729: Rāghib Mufradāt 514: Tha'labī Qisās 272.

2) The Commentaries on ii. 59. See Hirschfeld Beiträge 17 and Sprenger Leben II. 533. 3) Krauss in JE. ix. 194.

4) Lidzbarski Mandäische Liturgien xvi. ff: Brandt ERE viii. 384.

5) Lidzbarski ZS. i. 233: Nöldeke ZA. xxxiii. 74 says - "aber wie die Mandäer zu dem Namen Nāṣōrāye gekommen sind, bleibt doch dunkel".

6) Epiphanius Panarion xix and liii, and Jerome Comment. on Matt. xii.

7) Bell, Origin, 149: Margoliouth ERE x. 540, however, thinks it was Heb.

8) Horovitz KU, 146, 148. See also Mingana, Syriac Influence, 96.

9) Hübschmann ZDMG xlv. 245: Arm. Gramm. i. 312.

Cushions.

1)

2)

3)

نوح

Noah.

4)

6)

7)

- 1) See also Sprenger Leben II. 504 n. 2) Followed by Fraenkel Vocab. 8.
- 3) This form occurs as nemr in the Zaza dialect today, (Horn Grundriss No.
- 4) Vide Goldziher ZDMG, xxiv. 209. (1028.
- 5) Vide also Jawharī s.v. لوط
- 6) Horovitz KU. 146.
- 7) Marḡoliouth ERE x. 540: Mingana, Syriac Influence, 82.

نُونُ

xxi. 87.

Fish.

Only in the title ذوالنون given to Jonah, so that it is the equivalent of صاحب الحوت in lxviii. 48, whence came the theory النون الحوت العظيم - (Rāḡhib, Mufradāt 531: LA. xvii. 320).

It is a N. Semitic word, c.f. Ass. nunu: Aram. ܢܢܐ : Syr. ܢܢܐ and Phon. and late Heb. נון . Guidi Della Sede recognized that it was a loan word in Arabic, and there can be little doubt that it was from the Syr. that it entered Arabic, though as the word is used in the early poetry it must have been an early borrowing.

هَارُوتُ وَمَارُوتُ

ii. 96.

Hārūt and Mārūt are the two fallen angels at Babylon who teach men magic.

The philologists recognized the names as non-Arabic, as is clear ¹⁾ from Jawālīqī Mu'arrab 140.

Lagarde GA 15 and 169 identified them with the Haurvatāt and ²⁾ Amərətāt of the Avesta, who were known in later Persia as Khurdād and ³⁾ Murdād, and from being nature spirits became names of archangels and were revered by the ancient Armenians as gods.

This identification has been ⁴⁾ generally accepted, though Nestle ⁵⁾ ZDMG lv. 692 wants to compare them with Khillīt and Millīt, and Halévy JA

1) Vide Sachau's notes p. 63 and Khafājī, 183.

2) It had been earlier recognized by Boetticher, Horae aramaicae, Berlin 1847, p 9, and Littmann says that Andreas independently of Lagarde had come to the same conclusion. On the spirits see Darmesteter Haurvatad et Ameretad, 1875. 3) On this form of the name see Marquart Untersuchungen zur Geschichte von Eran, II. 214, n. 6.

4) Littmann in Andreas Festschrift 84: Tisdall Sources 99: Rudolph Abhängigkeit, 67,75: Fr. Müller in WZKM viii. 278.

5) Burton Nights x. 130 claimed these as Zoroastrian, but Bergmann MGWJ xlvi. 531 compared them with the Talmudic חילק ורילק - Horovitz KU. 148 rightly insists that they could have had no influence on the Qur'ānic forms

ix^e ser. vol. xix. 148 ff claims that Mārūt is the Ἀρμαρὸς of Enoch vi. 7 which he thinks in the original text may have read מרמרה. This, however, is unlikely in itself and is practically put out of the question by the fact that the better reading in that passage of Enoch is Φαρμαρὸς. It is curious, however, that in the Slavonic Enoch xxxiii. 11 B) we find appearing the two angel names Orioch and Marioch.¹⁾

Margoliouth ERE viii. 252 thought that the form of the names pointed to an Aram. origin and would look on them as Aram. personifications of mischief and rebellion, and Wensinck EI ii. 273 notes that ܡܪܝܘܚ is a common Syriac word for power or dominion, and it may be that there has been Aram. influence on the transmission of the names to Muhammad.

هرون

Occurs some twenty times, e.g. ii. 249: iv. 161: xxxvii. 114.

Aaron.

It always refers to the O.T. Aaron, though in xix. 29 where Muhammad makes his well known confusion between Miriam the sister of Moses and Mary the mother of Jesus, the Exegetes endeavour to show that some other Aaron is meant.

The name was commonly recognized as foreign - LA xvii. 326: Ja-wālīqī Mu'arrab 151: TA. ix. 367: but its origin is not at once apparent. The Heb. form is אַהֲרֹן which by interchange of the first and second letters²⁾ would give us אֲהֹרֹן, as some have suggested. This interchange, however, is not necessary to explain it, for in the Christian Palestinian dialect we find that the usual אֲהֹרֹן has become אֲהֹרֹן by dropping the lightly pronounced initial א³⁾, and it was doubtless from this source that the word came into Arabic. It seems to have been known and used by the Arabs long before Islam⁴⁾

1) See Littmann, op.cit. 83: Horovitz KU/ 147.

2) Sycz, Eigennamen, 43.

3) Schulthess Lex. 3, and c.f. the Palestinian Syriac Lectionary p. 51.

4) Horovitz KU. 149.

هَامَانُ

xxviii. 5,7,38: xxix. 38: xl. 25,38.

Haman.

In the Qur'ān, instead of being concerned in the story of Esther, he figures as a dignitary at the court of Pharaoh in Egypt during the time of Moses.

Many of the early authorities recognized it as a foreign name: (Jawāliqī Mu'arrab 153, Khafājī 207). There was an attempt by some of the Exegetes to make out that this هَامَان was a different person from the Haman of the Esther story, whom they call هَيْمَر as Geiger 156 notes. There is no manner of doubt, however, that هَامَان is the חַמָן of Esth. iii, and we may find the source of the confusion in xxix. 38: xl. 25 where he is associated with Korah, for in Rabbinic legends Haman and Korah are bracketed together.

The probabilities are that the word came to the Arabs from Jewish sources.

هَٰوِيَّةٌ

ci. 6.

The verse is early Meccan, and Hāwiya is apparently one of the names of Hell.

The passage reads - "and as for him whose balances are light - Hāwiya is his mother. And who shall teach you what that it? It is a raging fire."

The common explanation is that هَٰوِيَّة is اسم النار, but this obviously depends on the تَارْحِمِيَّة at the end of the verse, and makes the هَٰوِيَّة difficult,²⁾ so some Commentators said that هَٰوِيَّة in this passage means skull and that هَٰوِيَّة is the participle of هَرَى to fall, the verse meaning that he was

1) Syicz Eigennamen 41: Horovitz KU. 149: Eisenberg EI ii. 245.

2) The usual way out is to make هَٰوِيَّة mean هَٰوِيَّة, c.f. Shaikh Zade's super-commentary to Baid. in loc. c

to be cast into the abyss. (Zam. and ar-Rāzī in loc.).¹⁾ Others, however, insisted that أُمّ must have its natural sense of mother, and هالمة must mean childless as in the old poetry هوت أُمّه means "his mother is bereft of him". (Tab. and LA. xx. 250).

Sprenger Leben II. 503 noted that this latter was the only natural explanation of the word, and Fischer in the Nöldeke Festschrift I. 33 ff²⁾ makes an elaborate defense of it. If this is correct, then the two later clauses are meaningless, and Fischer takes them as a later interpolation by some one who had no clue to the meaning.³⁾ This is a tempting solution, but a little difficult, as the concluding clauses are quite characteristic and as Torrey points out (Browne Festschrift 467), the curious lengthened form of the pron. in هيه which is paralleled by such forms as كتابه and سلطانيه in lxix, is unlikely to have been the work of a later interpreter.

Torrey's own suggestion is that it is the Heb. הַיָּה disaster occurring in Is. xlvii. 11, and Ez. vii. 26. Torrey thinks that this word would have been very frequently on the lips of the Jews whom Muhammad met, "every educated Jew had it at his tongue's end. The whole splendid passage in Isaiah may well have been recited to Muhammad many times, with appropriate paraphrase or comment in his own tongue, for his edification. The few hell-fire passages in the Hebrew Scriptures must have been of especial interest to him, and it would be strange if some teacher had not been found to gratify him in this respect" - p. 471.

There are objections, however, to this theory. Neither of the O.T. passages mentioned above, though they do prophesy destruction, can strictly be called "hell-fire" passages, and the word neither in the Bible nor in the Rabbinic writings seems to have any connection with "hell-fire", as

1) BDB 217 equate هالمة meaning pit of hell with הַיָּה a chasm, c.f. Syr. ܠܚܝܡܐ a gulf or chasm.

2) His arguments have been accepted by Goldziher Vorlesungen 33, and Casanova Mohammed et la Fin du Monde 153. ~~Fischer takes up the question also in ZDMG lxxii. 371-374.~~

3) He thinks that the نار حامية was borrowed from lxxxviii. 4.

the Qur'ān certainly thinks it had, if we are to admit the authenticity of the whole passage. Moreover this Sura is very early, much earlier than the time when he had much contact with the Jews, even if we could admit that the word was as constantly on Jewish lips as Torrey supposes. It would seem rather to have been one of those strange words picked up by Muḥammad in his contact with foreigners in Mecca in his early years and thus more likely of Christian than Jewish origin. One might venture a suggestion that it is connected with the Eth. ሐወ፤, which in the form ሐዋ፤ means the fiery red glow of the evening sky (c.f. Matt. xvi. 2) and ሐው means fire or burning coal. This at least gives us the connection with نارحامية, and the change of guttural is not difficult in Eth. where such changes are common, e.g. ሀንበሳ and ኣንበሳ for Ar. عنبس.

ወንድ

xxii. 31: xxix. 16, 24.

An idol.

Used only in the plu. ወንድ, and only in fairly late passages.

The word 𐩦𐩣𐩪 occurs in the Himyaritic inscriptions, and as this¹⁾ corresponds with the Eth. ወተን (plu. ኣውታን)²⁾ meaning idol, and we may agree with Fraenkel Fremdw. 273 that the word came from S. Arabia, though Margoliouth ERE vi. 249 thinks that it is perhaps connected with the Heb. יָשׁוּׁ old, which may have been used as a term of abuse.

ረዕደ

lv. 37.

Rose.

The passage is eschatological and ረዕደ means rose-red, referring to the colour of the sky, a meaning derived of course from the original sense of rose.

1) JA. vii^e ser. vol. xix. p. 374.

2) Cheikho Naṣrāniya 206 wrongly gives this as ወሐን.

It was very commonly recognized that it was a loan word, though it is curious that the philologists make no suggestion as to its origin, for it is obviously from Persia. The primitive Indo-European root *urdho means a spiny tree, from which comes the Gk. ῥόσος = ἑρρόσος, and the Av.

2)
«varəda» varəda (Bartholomae AIW, 1369) whence Arm. վառճառ rose and Phlv. ܠܒܐܢܐ, vartā (PPG1.228.)³⁾ From the Iranian it was borrowed into Semitic where we find Aram. ܠܒܐܢܐ, Syr. ܠܒܐܢܐ,⁴⁾ and from the Aram. as Fraenkel Vocab. 11 noted, it passed into Arabic.

وزير

xx. 30: xxv. 37.

A minister, counsellor.

Both passages refer to Aaron being given to Moses as his Wazīr, where the reference is obviously to Ex. iv. 16.

The usual explanation of the word is that it is a form نعين from زر, to bear or carry, and thus means one who carries the burdens of the Prince, c.f. Rāghib Mufradāt, 542. Lagarde, Übersicht 177 n, however, pointed out that it is an Iranian word, and in his Arm.Stud. § 2155 he derives it from the Phlv. ܠܒܐܢܐ vichir, which originally meant a decree, mandate, command, but which later as in the Dinkard came to mean judge or magistrate.⁵⁾ This word, of course, is good Iranian, being from the Av.
6)
ܠܒܐܢܐ vīchira meaning deciding, which was borrowed into Arm. as վիճառ, ⁷⁾ and is related to the form behind the mod. Pers. وچر or وچر judge: وزیر or pre-⁸⁾

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- 1) Suyūtī Itq. 325: Muzhir i. 137: Jawālīqī Mu'arrab 151: TA. ii. 531.
 2) Hübschmann, Arm. Gramm. i. 244.
 3) Though some suspect the Phlv. form of being a reborrowing from Semitic vide, Horn Grundriss, 207. Mod. Pers. borrowed back زر, from Ar. in Islamic times.
 4) C.f. also the Mand. ܠܒܐܢܐ, Nöldeke Mand. Gramm. 56.
 5) West, Glossary 237. It was a fairly common word and enters into a number of compounds.
 6) Bartholomae AIW, 1438, Reichelt, Awestisches Elementarbuch, 490.
 7) Hübschmann Arm. Gramm. i. 248: Spiegel, Huzvāresh Grammatik, Wien, 1856 p. 188.
 8) Vullers Lex. ii. 1411.

1) fect, and وزیر, which is generally regarded as a loan word from Arabic but which Bartholomae AIW 1438, rightly takes as a genuine derivative from the older Iranian word.

The borrowing was doubtless direct from the Middle Persian for the Syr. ܐܝܪܐ seems to be late and a borrowing from Ar. (P.Sm. 1061).

ܝܐܝܪܐ ܡܐܝܓܘܓ

xviii. 93: xxi. 96.

Gog and Magog.

Both passages are reflections of Syriac legends of Alexander the Great.

It was recognized very commonly that the names were non-Arabic (c.f. Jawālīqī Mu'arrab 140, 156: Khafājī 215: LA iii. 28) and there was some doubt as to whether they should be read with Hamza or without.

The names were apparently well known in pre-Islamic Arabia, and we find references to them in the early poetry, where the statements about them would indicate that knowledge of them came to Arabia from Christian

2) eschatological writings. The names of course were originally Heb. גִּי and מָגִי and מָגִי which in Syr. are ܡܐܝܓܘܓ and ܝܐܝܪܐ. In the Syriac Alexander legend

3) ܡܐܝܓܘܓ is generally spelled ܡܐܝܓܘܓ which is a variant reading of the word in the Qur'ān (Nöldeke Qorans 270).

ܝܐܩܘܬ

lv. 58.

Ruby.

4) It was very generally recognized as a loan word from Persian.

1) Vullers Lex. ii. 1000: Horn Grundriss 242: Hübschmann, Pers. Studien 94.

2) Nöldeke Alexanderroman, passim: Mingana Syriac Influence 95: Geiger 74 however, would derive the names from Rabbinic legend. See Horowitz KU 150.

3) C.f. Budge's edition of the metrical discourse of Jacob of Serug in ZA vi. 357 ff.

4) Jawālīqī Mu'arrab 156: Tha'alibī Fiqh 317: Suyūṭī Itq. 325: Mutaw. 47, 48: Khafājī 216: TA. i. 598.

Some Western scholars such as Freytag have accepted this at face value, but the matter is not so simple, for the Modern Pers. ياقوت is from the Ar. (Vullers Lex. ii. 1507) and the alternative form ياكد like the Arm. յակուկ is from the Syr. ܝܥܕܐ.²⁾

The ultimate source of the word is the Gk. ῥόδον, used as a flower name as early as the Iliad,³⁾ which passed into the Semitic languages, c.f. Aram. ܝܩܝܢܐܢ: Syr. ܝܥܕܐ, and into Arm. as յակուկ.⁴⁾ It was from Syr. ܝܥܕܐ that the word passed into Eth. ኃካት,⁵⁾ and with dropping of the weak ܝ into Arabic.⁶⁾

It occurs in the old poetry, e.g. al-A'shā (Geyer, Zwei Gedichte 1. 119) and thus must have been an early borrowing.

عَجَبِي

iii. 34: vi. 85: xix. 7,13: xxi. 90.

John the Baptist.

Usually the Muslim authorities derive it from the Arabic verb of similar form and say that John was so called because of his quickening virtue, either in quickening the barrenness of his mother, or in quickening the faith of his people.⁷⁾ Some felt that they were committed to an Arabic origin of the name by Sūra xix. 8. - لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا - which, however, as Marraccio pointed out,⁸⁾ is merely a misunderstanding of Lk. i. 61, and there were some, e.g. Baiḍ. on iii. 34: xix. 8,⁹⁾ who knew and admitted that it was a foreign name.

We may be sure that the name came into Arabic from some Christian

1) Lexicon, sub.voc. 2) Nöldeke in Bessenberger's Beiträge iv. 63: Brockelmann ZDMG, xlvii. 7.

3) Il. xiv. 348. Boissacq 996 points out that the word is pre-Hellenic

4) Hübschmann Arm. Gramma. i. 366. 5) Nöldeke Neue Beiträge, 40. (305.

6) Fraenkel Vocab. 6: Fremdw. 61: Minḡana, Syr. Infl. 90: Vullers ZDMG li.

7) Tab. on iii. 34 and Thaflabī Qiṣaṣ 262.

8) Refutationes 435. So Sayous 27 n: Palmer Qoran II, 27 n: Pautz Offenbarung, 254.

9) So Khafājī 215. Zam. halts between two opinions.

or Christianized source.

Sprengrer Leben II. 335 thought that perhaps it might have come from the Šābians, for in the Mandaean books we find the name in the form '𐤍𐤍' (Lidzbarski, Johannesbuch ii. 73), but the probability is that this form is due to Islamic influence.¹⁾

A more subtle theory is that it is a misreading for حَنَّي which would be derived from the Syr. حنن.²⁾ The primitive script had no vowel points and حنن might have been read حَنَّي as easily as حَنِي.³⁾ This solution has much in its favour, and might be accepted were it not for the fact that we have epigraphical evidence from N. Arabia that in pre-Islamic times Christians in that area were using a form '𐤍𐤍', probably derived from the Syr.⁴⁾ Jaussen and Savignac found this form '𐤍𐤍' in a graffito at Al-'Alā⁵⁾ and it is possibly found again in another inscription from the same area.⁶⁾ It would thus seem that Muhammad was using a form of the name already naturalized among the northern Arabs, though there appears to be no trace of the name in the early literature.

يَغْرُبُ

ii. 126-134: iii. 78: iv. 161: vi. 84: xi. 74: xii. 6,38,68:
xix. 6,50: xxi. 72: xxix. 26: xxxviii. 45.

Jacob.

He is never mentioned save in connection with some other member of the Patriarchal group.

1) Nöldeke ZA. xxx. 159.

2) Nöldeke noted that 𐤍𐤍, from which حنن was formed, can occur in a hypochoristic form '𐤍𐤍', and as a matter of fact '𐤍𐤍' or '𐤍𐤍' does occur in late Jewish names, and Fraenkel WZKM iv. 337, and Grinne Mohammed II. 96 n 8, have thought that حَنَّي could be derived from this. Barth. Der Islam vi. 126n and Mingana Syriac Influence 84, have rightly insisted, however, that the name is of Christian not Jewish origin.

3) Barth. op.cit.: Casanova JA 1924, p. 357: Margoliouth ERE x. 547: Cheikhō Naṣrāniya 189. 4) But see Lidzbarski Johannesbuch ii. 73 and Rhodokanakis WZKM, xvii. 283. 5) Mission archéologique II, 288. For the form '𐤍𐤍' see Euting Sin. Inschr. No. 585: CIS. II. 1026.

6) Lidzbarski Ephemeris, III. 296, and c.f. Horowitz KU 151 for an inscription from Harran.

There were some who considered it as Arabic derived from عَقَب , but in general it was recognized as a foreign word, c.f. Jawālīqī 155: Zam. on xix. 57: Baid. on ii. 29: Suyūṭī Muzhir i. 138,140: Khafājī 1)
215. Apparently it was known among the Arabs in pre-Islamic days.

It may have come from the Heb. לָחַם , though the fact that Luham-
mad has got his relationship somewhat mixed, might argue that he got the
name from Christian sources, probably from the Syr. ܠܚܡ . 2) 3)

يُغُوثُ

lxxi. 23.

Yaḡhuth.

It is said to have been an idol in the form of a lion worshipped
among the people of Jurash and the Banū Madhhij. 4)
be of S. Arabian origin, and this is confirmed by the fact that we find
𐩦𐩣𐩪𐩬 in the Thamudic inscriptions. 5)

The name would seem to mean helper (Yāqūt Muʿjam iv. 1022), and
the S. Arabian 𐩦𐩣𐩪𐩬 means to help (c.f. Ar. غاث , Heb. עָזַח).

يَقِينُ

iv. 156: xv. 99: xxvii. 22: lvi. 95: lxix. 51: lxxiv. 48:
cii. 5,7.

Certain.

The simple verb يَقِينُ does not occur in the Qur'ān, but we find أَيْقَنَ
ii. 3: v. 55 etc: اِسْتَيْقَنَ, xxvii. 14: lxxiv. 31, and the participles مُوقِنٌ
and مُسْتَيْقِنٌ, besides يَقِينُ.

At first sight it seems clearly to be a borrowing for there is
no Semitic 𐩦𐩣𐩪𐩬 , and yet we find both يَقِينُ and the verbal forms therefrom

1) Cheikhō Naṣrāniya 234: Horovitz KU. 153.

2) xi. 74, on which see Hurgronje Verspreide Geschriften, I. 24.

3) Minṡana Syriac Influence, 82.

4) Ibn al-Kalbī Kitāb al-Aṣnām, p. 10.

5) Müller, Epigraphische Denkmäler aus Arabien, p. 19: Littmann Entzifferung, 27,32.

used in the oldest poetry, so it must have come into the language at an early date. The prevalent theory is that it is derived from Gk. ἰκῶν¹⁾ through the Aram. ἰκῶν means image, likeness, similitude, and from ἰκῶνα were borrowed the Aram. ܝܟܠܐ²⁾ : Syr. ܝܟܠܐ meaning image, picture. From ܝܟܠܐ was formed a verb ܝܟܠܐ to depict, describe whence ܝܟܠܐ and ܝܟܠܐ mean characteristic. From some dialectal form of ܝܟܠܐ the word must have passed into Arabic.

ܝܟܠܐ

vii. 132: xx. 39,81,97: xxviii. 6,40: li. 40.

Sea, flood, river.

It is used only in the Moses story, and refers sometimes to the Nile, and sometimes to the Sea. It was early recognized as foreign (Siddiqi Studien 13)³⁾, though the early authorities were uncertain of its origin. Jawālīqī Muʿarrab 156 says it is Syriac, which was also the opinion of Ibn Qutaiba according to Suyūṭī Itq. 326. Suyūṭī, however, also tells us that Ibn al-Jawzī said it was Hebrew and Shaidala that it was Coptic.⁵⁾

It apparently came to Arabic from Syriac ܝܟܠܐ as Fraenkel Vocab. 21⁶⁾ saw, though it may have come into Arabic from a primitive non-Semitic source. The word clearly is not Semitic, for Heb. יָם: Phon. יָם : Aram. ܝܟܠܐ cannot be explained from Semitic material, and the word is a loan word in Egyptian jm: Coptic ⲓⲁⲙ, ⲓⲁⲙ or ⲓⲁⲙ and in Ass. jāmu. Thus as the word occurs in the old poetry and was an early borrowing we cannot be absolutely sure that it was not primitive.

ܝܟܠܐ

ii. 107,114: iii. 60: v. 21,56,69,85: ix. 30.

The Jews.

1) Fraenkel Fremdw. 273: Vollers ZDMG 1. 617: li. 305, who depend, however on a suggestion of Nöldeke. 2) Beside the much more common ܝܟܠܐ from ἰκῶν. 3) C.f. Suyūṭī Muzhir i. 130 and LA xvi. 134. 4) AK. 527. 5) Mutaw. 55, 57. 6) So Fraenkel Fremdw. 231 quoting Nöldeke.

We also find the form هود in ii. 105, 129, 134, and the denominative verb هاد , ii. 59: iv. 48 etc.

The philologists recognized it as a foreign word, though they were uncertain whether to derive it from Heb. ¹⁾ or Persian. ²⁾ It is curious that anyone should have sought for a Persian origin and yet Addai Sher 158 accepts the theory, claiming that هاد , يهود , هُودًا with the meaning of رجوع الى الحق is from the Pers. هوده . It is true that in Dinkard iv. 150 we find Phlv. 𐭮𐭥𐭥 Yūd, and in Avestic the form 𐬨𐬀𐬭𐬀𐬎𐬌 Yahūd, but this is obviously derived from the Aram.

Hirschfeld New Researches 27 thinks that Muhammad's use of the verb هاد shows that he got the word from Jewish Aram. sources, ³⁾ and not understanding it perfectly gave it an Arabic etymology by connecting it with the root هاد to repent, which is the reason for the form هود beside يهود . The fatal objection to this theory, however, is that we find the form يهودى ⁴⁾ in the old poetry, so that it would have been well known in Arabia before Muhammad's day.

The word 𐤅𐤍 occurs in the S. Arabian inscriptions (Glaser 394/5) and Grimme ZA xxvi. 161 suggests that it came to the Hijāz from the South, which is very possible though the ultimate origin, of course, will be the Jewish יהוד'.

يُوسُفُ

Occurs twenty two times in Sūra xii, elsewhere only in vi. 84 and xl. 36.

Joseph.

The early authorities differed as to whether it was an Arabic word derived from أَسْف or a borrowing from Heb. (Tha'labī Qisas 75). Zam.

1) Jawāliqī Mu'arrab 157: Suyūtī Itq. 326: Khafājī 216.

2) Suyūtī Mutaw. 47.

3) So also p. 104: Beiträge 15 ff: Pautz Offenbarung 121: Grünbaum ZDMG xl. 285: Horovitz KU 154: Geiger 113.

4) Imru'l-Qais xl. 7 (Ahlwārdt Divans p. 141) and see Margoliouth Schweich Lectures, 79.

on xii. 4 in his usual vigorous style combats the theory of an Ar. origin¹⁾ and Jawālīqī Mu'arrab 155 notes it as foreign.

Geiger 110 and Sycz Eigennamen 26,27 would take it as a direct borrowing from the Heb. יוֹסֵף but the Syr. ܝܘܨܬܐ or Eth. ገሰፍ might equally well have been the source. Grimme ZA xxvi. 166, on the ground that in N. Arabia we should expect a form Yūsif rather than Yūsuf, would have the name derived from S. Arabia. If the Muslim legends about Dhū Nawwās can be trusted the name يوسف would have been known in S. Arabia, for they tell us that his name was يوسف بن شرحبيل. The name, however, appears to have been known also in the N. for we find a Yūsuf b. 'Abdallāh b. Salām in Uṣd al Ghāba V. 132.²⁾ One suspects that it came from Jewish sources rather than Christian.

يُونُس

iv. 161: vi. 86: x. 98: xxxvii. 139.

Jonah.

He is also referred to as صاحب الحوت in lxviii. 48, and as ذوالنون in xxi. 87.

Some early authorities endeavoured to derive it from آنس, but Zam. on xii. 4 vigorously combats the view that the variant readings يُونُس and يُونُس given by Jawharī s.v. آنس provide any ground for such a derivation, and Jawālīqī Mu'arrab 155, Khafājī 215 give it as foreign.

The form of the word is conclusive evidence that it came to Mu-³⁾
ḥammad from Christian sources. The Heb. יוֹנָה becomes Ἰωνᾶς in the LXX⁴⁾ and N.T., and Sprenger would derive the Ar. form directly from the Greek. This is hardly likely, however, from what we know of the passage of Bib-

1) So Khafājī 215, and see Sprenger Leben II. 336.

2) Horovitz KU. 154.

3) This is admitted even by Hirschfeld Beiträge 56. See also Sycz Eigennamen 48: Horovitz KU 155: Mingana Syriac Influence 83: Rudolph Abh. 47.

4) Leben II. 32, and Margoliouth ERE. x. 540.

lical names into Arabic, and as a matter of fact we find the final ¹⁾ ى both in the Eth. ኅሩስ and in the Christian-Palestinian ܝܫܘܥ which occurs regularly for the Edessene ܝܫܘܥ or ܝܫܘܥ. Grimme ZA. xxvi. 166 thinks that in N. Arabia we would expect a form Yūnas and that Yūnus is due to S. Arabian influence, but there is as little to this as to his similar theory ²⁾ of Yūsif and Yūsuf. The fact that the Arm. Յովսէփ is from Syr. though from the classical dialect, would lead us to conclude that the Qur'ānic form also came from Syr.

The name was possibly known among the pre-Islamic Arabs, though ³⁾ the examples collected from the literature are doubtful.

From the discussion of these foreign elements in the Qur'ānic vocabulary we seem to be able to draw the following conclusions -

- i) That almost the whole of the technical religious vocabulary of the Qur'ān is either directly borrowed from outside sources, or where the terms are of Arabic derivation, have been influenced in their use by the usage of the great religions around Islam's birthplace.
- ii) That the direct Jewish influence has been somewhat exaggerated by earlier writers and the evidence before us inclines us to see Christian influences on Muhammad's religious thinking earlier and stronger than the Jewish influences.
- iii) That relatively few words seem to have been introduced by Muhammad himself, most of these foreign words being already in use in religious circles of his time. The Qur'ān is thus hardly the unique phenomenon it has sometimes been considered.
- iv) That Iranian influence in the milieu in which the Qur'ān took

1) Schulthess Lex. 82: Christ. Palast. Fragmente (1905) p. 122.

2) Hübschmann Arm. Gramm. i. 295.

3) Passages in Cheikho Naṣrāniya 234, 275, 276: and see Horowitz KU. 155.

form is not negligible, and is particularly evident in eschatological matters.

- v) That we can place very little reliance on the explanations of the orthodox Commentaries.

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The Foreign Vocabulary of the Qur'an; by the Rev. Arthur Jeffery M.A.;
B.D.; School of Oriental Studies, Cairo,

Mr. Jeffery's thesis is an excellent piece of work, displaying careful research and sound critical judgment. Wherever one tests the treatment of special words, one finds evidence that the writer has consulted both the native Arabic authorities, and the work of modern European scholars. He has gathered together a wealth of material from many sources. He has however preserved his own independence of judgment, and while seldom, if ever offering novel suggestions of his own as to the derivation of the foreign words in the Qur'an ~~which~~ which is on the whole a merit rather than a defect - he brings to bear upon the many suggestions which have been made by others from time to time, accurate linguistic knowledge and a keen critical faculty. His linguistic equipment is adequate, and indeed remarkable. His index shows lists of words quoted from 34 languages and dialects. No doubt some of these are quotations and nothing more, but he has an adequate knowledge ^{of} Arabic, Hebrew, Syriac, and Ethiopic, and can use Persian, Armenian and Sanscrit, not to speak of Greek and Latin. In addition he has been able to make intelligent use of modern authorities in English, French, German, Dutch and Italian.

In his introduction, he discusses the general question of the borrowing of the Qur'an, the possible channels of influence upon Muhammed, and the bearings of his linguistic study upon that question in a very clear and interesting way, and also traces the attitude of Moslem scholars to the idea that the Qur'an contains foreign words.

While the thesis contains - so far as I have noticed - nothing very original, it is none the less a valuable piece of work; for the treatment of the foreign words in the Qur'an has been very sporadic and is scattered through many books and magazine-articles. It is useful to have results thus brought together and the tentative suggestions which have been thrown out discussed and appraised.

I have no hesitation in saying that the thesis is worthy of the degree of Ph.D. .

Richard Bell

To the Secretary, University of Edinburgh

External Examiner's Report on the Thesis offered by REV. ARTHUR JEFFERY
for the Doctorate of Philosophy on *The Foreign Vocabulary of the Qur'an.*

88 Woodstock Road, Oxford

May 21, 1929

Dear Sir

Having read through the Thesis presented by Mr. Jeffery, I have no doubt that it amply fulfills the conditions required for acceptance, and therefore unhesitatingly recommend that the Degree of Doctor of Philosophy be granted him.

Mr. Jeffery has collected with great industry the opinions which have been expressed in medieval and modern times both on his subject generally and on the words with which he deals; and both in his Introduction and his treatment of separate words has exhibited accurate knowledge of numerous languages, both European and Asiatic. He appears to have neglected no available source of information, and his studies have extended to the most recent works in which any part of his material is treated. He has, however, throughout used his own judgment in arriving at conclusions, and that judgment is to my mind marked by sobriety guided by scientific method.

His views appear to me to be expressed in a lucid and attractive form, and his arrangement is logical and suited to the subject.

He has also complied with Condition c.

Hoping that my Colleague may agree with the conclusion which I have stated above

I remain yours faithfully

D. S. Margoliou